

THE CHRISTIAN REMEMBRANCER.

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SCRIPTURE CRITICISM.

Romans vii.

• THE sense commonly put upon the latter part of this chapter by the Church of England, viz. that it was spoken in the person of an unconverted Jew, is the only sense that was known before the time of Augustin. From that father the Calvinistic commentators have adopted another interpretation; and according to them the Apostle alluded entirely to himself. While this notion which is diligently circulated at the present day, may lead to important though opposite errors, the older and commoner opinion is liable to no real objection, and is countenanced by the most esteemed writers, both within and without the Establishment. The names of J. Taylor, Hammond, Bull, Macknight, and Doddridge, will serve for a sufficient specimen of the authority by which that opinion is upheld.

The first error which the latter exposition avowedly supports, is that of representing human nature to be one unmingled mass of pollution and depravity. This notion would certainly derive no slight countenance from St. Paul, if he described his own situation in Rom. vii. 14—24. For if he who had been called to be an apostle, and separated unto the Gospel of God, continued still at the time of writing this Epistle, "carnal and sold under sin," if "what he would, that he did not, but what he hated that he did," if

there was "a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members," how desperately wicked and abandoned must have been his unconverted state? The consummate depravity, therefore, of human nature, which the Calvinists are more anxious than able to prove, is one of the errors which their interpretation of this passage tends to establish; but it also gives countenance to a very different mistake, which certainly has no place in the Calvinistic system, but which will find ready admission into many a heart. For if an ineffectual love of holiness were the highest of his attainments, who was not behind the chief of the Apostles, why may not we be satisfied with equal or inferior success, and think it sufficient to condemn without forsaking iniquity. The infinite importance of such an error as this will justify a full enquiry into the texts upon which it rests.

Bishop Bull, in his *Harmonia Apostolica*, has discussed the question at length; and the following pages contain little more than an abstract of his arguments. In one instance, however, that of the answer to the 5th objection, his interpretation is not wholly adopted.

In the beginning of the chapter, the Apostle shews that the Jews who had embraced Christianity, were "dead to the law, that they should be married to another." And at

verse 5, he proceeds to unfold the value of this change. "For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." To this declaration it might be easily conjectured, that the Jews would object; and the Apostle, therefore, proceeds to state and to answer the objection. He puts it into the form of a question, at verses 7 and 13. "What shall we say then? is the law sin?" and "Was then that which is good made death unto me?" The affirmative answer to these questions is deprecated with great earnestness. He shews that the law is not sin; though by declaring the commandments to men who will not observe them, it tends to aggravate and increase the guilt of disobedience; that it is not death nor the cause of death, though sin thereby becomes exceeding sinful. To illustrate this assertion, St. Paul observes in verse 14, "For we know that the law is spiritual; but I am carnal, sold under sin." And it is by this argument, that he vindicates the sanctity of the law; shewing that men approve of it, even in the moment that they transgress; and that the conscience acquiesces, though the flesh rebels. The remainder of the chapter is taken up with a description of the struggle between the appetites and the reason in a man who is living under the law, and is destitute of the grace of the Gospel. The beginning of the 8th chapter brings us back to the subject which had been interrupted by this digression, and again asserts that "what the law could not do in that it was weak through the flesh," might be done by the new dispensation, and by the grace of Him who had sent his own Son in the flesh.

If this interpretation appear plain

and consistent, it may be rendered still stronger, by contrasting it with the contradictions and perplexities which are introduced by any other exposition. And,

1st, If St. Paul, in the latter part of this chapter, is describing his own situation, he has introduced that description unseasonably, and without any connection. He had been speaking of the insufficiency of the law to deliver men from the dominion of sin; and he thought it possible that the Jews might say he slighted and despised the law: he proceeds therefore to discuss the state of a man under the law, and why should he turn aside at the 14th or 15th verse, to consider the state of himself under the Gospel? The connecting particle "for" plainly shews that the 14th verse is to confirm a preceding assertion, viz. that the law though holy and good, is yet a cause of death; and what confirmation is furnished, if the rest of the chapter be applied to St. Paul in his regenerate state, no longer under the dispensation of the law, but freed, as he assures us, from its bond.

The change of tense in the 14th verse, from the past to the present, has been urged as an objection to our exposition, but it is certainly of the weakest kind. In the preceding passage, St. Paul had described the state of men under the law, and as he was describing it to those who were no longer in that condition, he naturally used the past tense. At the 14th verse, he gives a reason why the law produced a very different effect from that which it was calculated to promote; he contrasts the nature of the law with the nature of those who are under the law; he shews that the law is spiritual, proceeding immediately from God, but that man is carnal and a slave to sin. In this argument or explanation, the present tense was obviously most proper.

Moreover the description from the 14th verse to the end, if its proper application be to the Apostle, is not

only unseasonable, but is irreconcilable with the preceding and subsequent chapters. The person who speaks at verse 14. says, "I am carnal, sold under sin." But of the regenerate, it is said, (vi. 22.) that they are "made free from sin, and become servants unto God;" and of himself, St. Paul declares most expressly, (viii. 2.) "The law of the spirit of life in Christ Jesus *hath made me free from the law of sin and death.*" Again, we are told at viii. 6 and 7, that "to be carnally minded is death," and that "the carnal mind is enmity against God." The difference, therefore, between the persons described in chapters vii. and viii. is, that one was brought into captivity to that from which the other was free. Compare vii. 23, and viii. 2.

The objections to our interpretation come next to be considered; and 1st, It is said that the Apostle would not have spoken in the first person, unless he had spoken of himself: an argument which appears to be precisely of equal value with that which contends that Moses, Matthew, and John, could not have written their respective histories, because they are mentioned through the history in the third person. Speaking in the first person can never shew that we speak of ourselves, while we mention circumstances and situations in which we were never placed. The individual brought forward by St. Paul says, "I was alive without the law once:" and this the Apostle never was; but the Jewish nation with whom we contend that he is arguing, had been. They had been without the law, and under the law, and might now at last be delivered from the body of death, not by the law, but through Jesus Christ our Lord.

2dly, It is said, that to wish to do good, and to hate evil are the acts of a regenerate man. And so they certainly are, if they are done resolutely, firmly, and constantly.

But it is evident that the Apostle speaks of no such vehement and effectual desire; but of a slight and insufficient inclination. Thus, at verse 18, he expressly states, that his desire of goodness is not of that nature which is followed by performance; and can it be believed, that St. Paul, in his regenerate state, inclined to piety and godliness, but was not able to attain unto them? Or that his hatred of sin could never preserve him from committing it? Such was the hatred of the person he describes, it only existed during the absence of temptation; and it was of that sort which is often felt by the most worthless and abandoned. There is not one word in the chapter about *occasional* errors or frailties; the speaker uses no restriction, limitation, or qualification, but says generally and universally, "The good that I would, I do not; but the evil which I would not, that I do." (vii. 19.)

3dly, To "consent unto the law that it is good," (vii. 16.) and to "delight in the law of God," (vii. 22.) are represented as exclusively descriptive of the regenerate. We answer, that unless the unregenerate acknowledged that the law was good, they could never sin against their consciences; and that to delight in the law, may mean nothing more than to approve of it; in like manner, as in verse 25, "serving the law with the mind," clearly does not signify actual, but professed, allegiance and submission. But waiting this consideration, does not Scripture repeatedly ascribe "delight in God's law" to the unregenerate? "Herod heard the Baptist *gladly.*" (Mark vi. 20.) The Jews were "willing for a time to *rejoice* in his light;" (John v. 36.) and there are some who "hear the word and anon *with joy* receive it," who are by and bye offended. (Matt. xiii. 20.) Dr. Doddridge therefore goes too far, when he asserts, that to delight in the law of God, is a sure

trace of real piety, and that the character to which it is ascribed, must be that of a truly good man. Mr. Scott quotes this remark in his commentary upon the passage; but does not apprise the reader that Doddridge nevertheless was of opinion that the Apostle neither spoke these things of himself, nor of the confirmed Christian.

4thly, It is objected that the expression, "the inward man," is applicable to none but the regenerate. But this objection confounds two things which are essentially distinct, the inward man, and the new man. The "inward man," or rational soul, is opposed to the outward man that perishes, to the body and its lusts; the "new man," who is renewed in knowledge after the image of him that created him, is opposed to "the old man," who is crucified with Christ. The terms inward and outward, are also here applied to the same individual at the same time; and though "the infection of nature doth remain, yea, in them that are regenerate," we never find the expressions new and old, used at once of one and the same person. Moreover, he who "delights in the law of God after the inward man," "serves the law of God with his mind;" therefore the mind and the inward man are synonymous.

5thly, It is maintained, that the lamentation over sin, in the 24th verse, and the thanks returned to God through Jesus Christ, in the 25th, can only be spoken by the regenerate: and it may be admitted that the argument in favour of that interpretation, receives more countenance from these verses than from any other part of the chapter. But it is still insufficient to accomplish its purpose. For if we suppose that a person has been describing his spiritual state before he received the law, and while he was under the law, and has in the 24th verse, forcibly expressed his wretchedness under sin and death; he may be understood in the beginning of the

25th to declare the readiness and rapture with which he is consequently prepared to embrace the offers of Christ, and to return at the conclusion to vindicate the law against that charge of sin, which was preferred at verse 7, and was the cause of the digression, which is here brought to a close.

The last objection we shall notice, is that which rests upon a supposed similarity between the passage under consideration, and Galat. v. 17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Now, setting aside what we have already shewn respecting the Apostle's purpose, in Rom. vii., and the evident impropriety of saying that two passages are similar when they treat of very different subjects, the likeness consists in a single feature, viz. that a contest is described in both Epistles: the persons who are engaged, and the result of the strife, are any thing but the same. The opponents in Rom. vii. are the appetites and the reason of a man who is acquainted with the law; the flesh and the inner man; the flesh and the mind; the law of the members and the law of the mind. But in Gal. v. 17. the contest is between the flesh and the Spirit, viz. the Spirit of Christ, for no other is mentioned throughout the chapter; and to this Spirit not the least allusion is made in Romans vii. In Romans viii. where the condition of the regenerate is discussed, the case is reversed, for there, as in Gal. v. the Spirit is all in all. With respect to the event of the contest, in the former instance, the speaker says, "The good that I would I do not, but the evil which I would not, that I do." He is brought into captivity to the law of sin; he serves the law of sin with the flesh. In the latter instance the Galatians are told, that "they cannot do the things that they would." The dif-

ference between the two must be manifest to all. The phrase, "the things that ye would," most probably refers to the things that they would through the flesh; the wickedness to which their desires would naturally lead, but from which they abstain by the assistance of the Spirit. At all events, it cannot be meant that they wish but are unable to do good, because it is said at verse 16, "Walk in the Spirit, and ye shall not fulfil the works of the flesh:" and the reason immediately subjoined in verse 17, would be no reason at all, if the opposition between the flesh and the Spirit, necessarily caused them to follow the works of the flesh. It is added at the 18th verse, "if ye be led by the Spirit, ye are not under the law," and we are told at the 25th, that "they that are Christ's have crucified the flesh with the affections and lusts." Whether either of these declarations which are evidently applied to the result of the contest described in Galatians, can with any sort of propriety be transferred to that in Romans, is a point on which we need not enlarge. It is sufficient to observe, that the clause "ye cannot do the things that ye would," if not restricted in the manner proposed, must refer to both the lustings, those of the flesh and the Spirit; and the verse will then teach, that even the regenerate are continually tempted, and that the struggle between good and bad, only terminates with life; a very different conclusion from that of the man under the law, who has still to seek a deliverer from the body of this death.

Having thus given an abstract of the arguments with which the common interpretation of Rom. vii. is supported, we shall in the next number inquire into the application of some of its verses, to an opinion respecting free-will, which has many respectable and well-meaning advocates; but which appears to us neither scriptural in its origin, nor harmless in its consequences.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff."

Numbers xiii. 23.

"It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white and pretty large, are, however, not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood, for at the distance of only six miles to the South, is the rivulet and valley called Eschol, celebrated in Scripture for its fertility, and for producing very large grapes.

"In other parts of Syria also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the Promised Land, returned to give him an account of its fertility, it required two of them to carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders." *Manti's Travels*, Vol. III. p. 134.

"And these words thou shalt bind for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates."

Deut. vi. 6, 7, 8, 9. Exod. xiii. 9. 16.

The custom of wearing ornaments between the eyes and on the forehead, has been noticed amongst many of the Indian nations. In North America it is customary to scarify the flesh in a particular form between the eyes. In South America frontlets of gold were worn as marks of distinction, and sometimes by way of intimidating their enemies, by adding to the terrific expression of their countenances; instances of the two latter may be seen in Southey's Brazil,

"The heads of the Mexican priests, during their sacrifices, were bound with leathern thongs, and their foreheads armed with little shields of paper, painted of various colours."

Cullem's Mexico, Vol. I. 279.

"The various casts of the Hindoos are invariably distinguished by particular marks on their foreheads of different colours, which are occasionally renewed by their priests, in addition to their own more frequent applications of the distinguishing mark. The foreheads of the women in the Cape de Verde Islands, says an old traveller *, are marked by several incisions; and another † remarks, that one of the chief ornaments of the Indians near St. Augustin's Bay, was a large plate, like a piece of bone, or ivory, perfectly white, upon his forehead.

"The idol in the Daibod's temple, by much the loftiest building we had seen in Japan," says Kæmpfer, Vol. II. p. 553. "was gilt all over, with the exception of a large spot, not gilt, on its forehead."

With respect to the application of written sentences, as charms, Mr. James Lange, in his description of the inhabitants near Cape de Verde, further remarks, "that the men wore pieces of red leather hanging about their necks, which they call Phetic, with certain characters engraven upon them; these they use chiefly in their wars, as believing they contain a secret virtue of making them invulnerable." Mr. Parke, (p. 38.) makes a similar remark upon the *Saphies*, or written charms, so much sought after in the interior of Africa; on one occasion this much lamented traveller supported himself by writing them. "My landlord," says he, "assured me that he would dress me a supper of rice, if I would write him a Saphie to protect him from wicked men. The proposal

was of too great consequence to be refused. I therefore wrote a board full from top to bottom, on both sides, and he, to be certain of having the whole force of the charm, washed the writing from the board into a calabash, with a little water, and having said a few prayers over it, drank this powerful draught, after which, lest a single word should escape, he licked the board until it was quite dry." "On another occasion, (p. 206.) one who had kindly sheltered me desired me with much earnestness to write him a Saphie. 'If a Moor's Saphie is good,' said the hospitable old man, 'a white man's must needs be better.' I readily furnished him with one, possessed of all the virtues I could concentrate—for it contained the Lord's Prayer."

Mr. Richard Hobson *, gives a similar account of the nations in the vicinity of the river Gambia, adding, "that their horses are sometimes thus blest, wearing them about their necks."

"The Turks carry about them, in the camp and in the field, as well as in every other situation, certain talismans, consisting chiefly of verses of the Koran, to which they attach very extraordinary virtues, regarding them as a safe-guard and a protection against every danger by which they may be assailed." *Wittman's Travels in Turkey*, p. 233.

"The power of certain words or texts was generally credited by the Jews. We are informed that when unable to overthrow the evidence of our Saviour's miracles, they, with unparalleled audacity, asserted that when he was in the temple he found out and stole the ineffable Tetragrammaton, (that mysterious name of four letters supposed to have been revealed by God to Moses, from the centre of the burning bush,) deposited in its sacred recesses, which he inserted into his thigh, between the skin and the

* Mr. James Lange, see Harris's Collect. Vol. I. p. 386.

† Beaulieu's Voyage, see Ditto, Vol. I. p. 232.

* Harris's Collection, Vol. I. p. 384.

flesh, and by virtue of this talisman performed all the miracles he wrought." *Maurice's Ind. Antiq.* Vol. IV. p. 73.

"To screen themselves from the power of inferior deities, who are all represented as wicked spirits, and whose power is by no means irresistible, the Ceylonese wear amulets of various descriptions; and employ a variety of charms and spells to ward off the influence of witchcraft and enchantments, by which they think themselves beset on all sides." *Percival's Ceylon*, p. 196.

"The Scandinavians always attached a mysterious property to the Runic characters, it was said that Odin, their inventor, knew by them how to raise the dead. There were letters, or Runes, to procure victory, to preserve from poison, to relieve women in labour, to cure bodily diseases, to dispel evil thoughts from the mind, to dissipate melancholy, and to soften the severity of a cruel mistress." *Mallett's Northern Antiq.* Vol. I. p. 148.

"For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."

Deut. xi. 10.

"I have digged and drunk strange waters, and with the sole of my foot have I dried up all the rivers of besieged places,"
2 Kings xix. 24.

The mode of watering a garden by the foot, has been explained by Grotius, in a quotation at length from Philo, who lived a long time in Egypt. And Vitruvius has mentioned a watering wheel which superseded the use of the operarum Calcatura. Most Eastern nations seem to have been acquainted at an early period with the machine for raising water, known by the name of the Egyptian wheel; but Sir G. Staunton, in his *Embassy to China**, describes a wheel which, when fixed,

men treading upon the projecting arms of the axis, and supporting themselves upon the beam across the up-rights, communicate a rotatory motion to the chain, the lifters attached to which draw up a constant and copious stream of water. With the plate before us we can have a perfect idea of the mode in which this operation was performed in Egypt, in the times of Moses and Philo, and in China in our own. Here we have the steps *βαθμοι τινος* and *σχυρος η*, the strong-hold, or rail, and all the parts of the machine in the greatest perfection.

ON THE AUGMENTATION OF SMALL LIVINGS.

To the Editor of the Remembrancer.

Sir,

IF your publication were intended merely for the diffusion of the pure doctrines of the Church of England, in this respect it would have every claim to the support of its orthodox members; but I trust that it will contribute to another, and a not less important end. The success of the Ministers of the Gospel, both in forwarding the general cause of Christianity, and in supporting the establishment to which they belong, must depend much on their external circumstances. I am confident that your pages are perused by many of our ecclesiastical governors, who are willing to carry into effect any beneficial measure which may be suggested in them; and I entertain the pleasing expectation, that many regulations, advancing the good government and economy of the Church, will owe their rise to the discreet hints of the Christian Remembrancer.

It was, as you must well remember, in the year 1813, that a bill was passed, which, in fact, either transferred the income of small Incumbents to their stipendiary Curates, or which elevated these

* 8vo. Edit. Vol. III. p. 314.

stipendiaries to the rank of Incumbents.

Of any act which has received the sanction of the legislature, to speak lightly would be indecorous; but as it was passed in defiance of the guardians of the Church, we may presume that as far as they are empowered they will endeavour to counteract its inevitable tendency. The remedy is yet, in a certain degree, within their power, by their disposal of the revenue of Queen Anne's bounty, and more especially of the parliamentary grants for the augmentation of small livings. The great object to which it is reasonable that they should now direct their exertions is to *place the incumbents of small benefices in the condition of stipendiaries under the new act*. More than this is certainly to be wished, but if nothing more can be effected, this at least is feasible, and might be accomplished in a very few years, if certain discretionary rules had not been adopted by the corporation, highly unfavourable to the interests of these small benefices.

In the first place, the act directs, that over and above the stipend which may be allotted to the Curate, in proportion to the extent of the population, he is to enjoy the occupation of the glebe-house and garden, and that the repairs of the different buildings are to be done, not at his own expense, but at that of the Incumbent. If the revenues of the living be so small, that the Curate is entitled to the whole, for the performance of the duty, in that case, and in that alone, his salary is liable to a deduction for repairs. But this law, oppressive in itself, is rendered more so, from the circumstance that the governors of Queen Anne's bounty, whenever a house has been purchased, with the whole or any part of the augmentation money allotted to a benefice, calculate the house as so much annual income. The same sum, which if invested in the purchase of

and an improveable income, when laid out on the purchase of a house, entails an increasing burden, and causes a greater inability to bear it. A glebe-house should, on no account, be annexed to one of these small livings, unless there be a glebe, with sufficient timber growing on it, to keep that house in repair, and the magnitude of the different buildings should be regulated by the size of the estate. In some instances, when an Incumbent has been imprudent enough to lay out the whole of his augmentation money, in the purchase of a mansion, he is left with his former pittance of a rent charge on the tithes, with a drawback even on that for the taxes of his house, and for dilapidations. What must be the condition of an Incumbent, who is thus left, if without private fortune, to the voluntary contributions of his parishioners, or what sort of opinions he is likely to adopt, it is needless to insinuate. It is only about twenty-five years since, that the governors of Queen Anne's Bounty were empowered to apply any part of their income to the purchase of residence houses, and though this power is highly necessary, yet it should be exercised with discretion, and perhaps a particular fund should be raised for the purpose.

There is a second circumstance connected with the discretionary powers of the corporation, which, at the period when their charter was granted, was intended to come under their contemplation. I mean the distance of these augmentable cures from the metropolis. This circumstance, though once acted on, appears now seldom, if ever, to be taken into account. While cures in remote parts of the kingdom, are endowed with a comfortable revenue, others situated in counties adjacent to Middlesex have been unaccountably neglected; though it is obvious that an annual income of 100*l.* will command a less proportion of the necessities of life within thirty or

"The new { Church } warden are to attend, because after such presentment made by their predecessor, they are to be sworn.

The Surrogates, both of the Bishop and the Archdeacon, will receive directions not to administer the Oath of Office to { Church } warden in their own Parishes or elsewhere, so as to interfere with the ordinary jurisdiction of the Archdeacon:—

"And any { Church } warden who does not attend at the Archdeacon's Spring Visitation, or cause to be delivered there a medical Certificate of his being disabled by ill health, will be cited forthwith to the Ecclesiastical Court at Lincoln, to shew cause for his non-attendance.

"Presentments sent by the Apparitor or any other person, without such Certificate, will not be accepted, it being the duty of the { Church } warden to attend and present in person.

"IV. A { Church } warden who is chosen again, must be sworn again, as the Oath is but for one year.

"V. Presentments are by the 119th Canon, to be framed *at home*, advisedly and truly, and not on the Visitation day; for not presenting, or for presenting what is untrue, the { Church } warden may and will henceforward be cited.

"VI. Although not *required* to present oftener than twice a year to the Archdeacon or his Official, yet Churchwardens have the *liberty* of presenting 'as oft as they shall think meet.' Canon 116.

"VII. Every Parson and Vicar, or in their lawful absence, their licenced Curates, may join in every Presentment with the { Church } warden, or may present without them, or may present the Churchwardens themselves, both at the times of Visitation, and also whenever else they think meet, Canon 113.

"VIII. In every Presentment the time and place are to be specified, and the Presentment paper signed and dated. Also where the case requires it, the party liable.

"IX. The { Church } warden who may be successively elected within this Archdeaconry, are expected to consult, not only the Book of General Visitation Arti-

cles, but also the Book of Parochial Visitation Articles, deposited in their Parish Chest; and the plea of ignorance in regard to any matter contained in either of the said Books of Articles, will not be admitted.

TITLE I.

Concerning the Clergy.

"Query 1. Is your Incumbent resident within the Parish?

Or,

Is he non-resident with Licence?

And if so,

Hath he a licenced Curate resident?

"2. Is your Minister of sober life and conversation?

"3. Doth your Minister use such decency and distinction of habit, as, regard being had to the difference of times and fashions, is by the 74th Canon provided?

"4. Doth your Minister, properly habited, perform the Service of the Church, in the form and manner prescribed by the Book of Common Prayer, without adding, diminishing, or altering?

"5. Doth he perform the Service of the Church audibly, distinctly, and in a reverend and devout manner?

"6. Is the Service of the Church performed at due and seasonable hours?

"7. Is one Sermon at the least, preached in your Church or Chapel every Sunday of the year?

"8. Is the Sacrament of Baptism usually administered in the Parish Church?

And as early as may be after Birth?

And to any Child that is brought to the Church on Sundays and Holy-days?

"9. Doth your Minister publicly Baptise any without Godfathers and Godmothers?

Or,

Doth he admit Parents to answer for their own Children?

"10. Are Children baptised in private houses only in case of manifest danger, or on its being certified by the Parents that there is great cause and necessity?

And in that case, is the Service for the Ministration of *Private* Baptism alone used?

"11. Are Children who have been privately baptised and who live, brought to the Church and received there according to the directions of the Rubric?

TITLE II.

*Concerning the Office and general Duties
of { Church }
of { Chapel } wardens.*

- " 12. Are there any infants or grown persons in your Parish as yet unbaptised?
- " 13. Is the thanksgiving of women after Childbirth offered in the Church, and there only, as the Office supposes, and the Rubric prescribes?
- " 14. Is the Holy Communion ministered so often and at such times as that every Parishioner may communicate at the least thrice in every year?
- " 15. Doth the Minister deliver the Bread and Wine, and also address the words appointed in the Communion Service to every Communicant severally?
- " 16. Is the Communion ever administered in private houses without manifest necessity?
- " 17. Is the money given at the Offertory disposed of to pious and charitable uses as the Rubric requires?
- " 18. Is due attention paid to the encouragement of Psalmody?
- " 19. Doth your Minister visit the Sick readily and diligently?
- " 20. Doth your Minister instruct and examine the Children of the Parish in the Church Catechism at afternoon Service, conformably to the Rubric, and to the 59th Canon?
- " 21. Doth he prepare and present the Children to be confirmed by the Bishop?
- " 22. Doth your Minister celebrate Matrimony as the Law requires?
- " 23. Is there refusal or delay to bury any Corpse, whose burial according to the Office is not prohibited by the Rubric, and which is brought to the Church or Churchyard, after convenient warning thereof given to the Minister?
- " 24. Are the Registers preserved within the Parish in an Iron Chest, exclusively the property of such Parish, and are the Entries duly made as the Law requires?
- " 25. Are the Glebe House, and all Buildings and Fences appertaining to the same in good Repair; and hath any part been taken down without permission from the Ordinary?
- " 26. Are the Glebe Lands duly kept and maintained in respect of Timber, Culture, and Fences?
- " 27. Are the Trees of the Churchyard when cut down, applied to the Repairs of the Chancel?
- " 28. Is there such a separation of the Churchyard and Glebe from each other, and from all other Lands, that there is no danger of their being confounded?

- " 1. Are the Canons and the Customs of your Parish observed in respect of the election of { Church } wardens?
- " 2. Have you been sworn into office at the Archdeacon's Ordinary Easter Visitation?
- " 3. Do you frame your Presentments at home as the Law requires, advisedly and truly?
- " 4. Do you attend Divine Service regularly in the Parish Church or Chapel of which you are the Wardens?
- " 5. Do the { Church } wardens produce an Accompt annually to the Parishioners?
- " 6. Do they on going out of Office give up to the Parishioners all things of right belonging to the Church or Parish, without loss or hindrance?
- " 7. Have any goods belonging to your Church or Chapel been embezzled during the time you have been in Office?
- " 8. Have you disposed of any goods of your Church or Chapel without the consent of the Ordinary?
- " 9. Are the Papers belonging to the Church and to your Office kept under lock and key, in the Parish Chest?

And,

Are they in such order that they can readily be referred to?

- " 10. Do you, as often as there is need, apply to the Parishioners legally assembled, for the necessary Church Rates in order to repairs?
- " 11. Do you without delay report to the Ordinary the Christian and Surnames of those who, being a majority, have refused to grant the same?
- " 12. Are occasional Forms of Prayer duly received by you from the proper officer, and are they by you delivered to the Minister?
- " 13. Are any Wills of deceased persons not proved?
- " 14. Are any Goods of persons dying intestate administered without lawful authority?
- " 15. Are there any persons in your parish of scandalous life and conversation, and so that the same is capable of due proof by Law?
- " 16. Are any Funds left for Church re-

- pairs or Church ornaments, or for Anniversary or other Sermons, and are they rightly applied?
- " 17. Is your Parish Schoolmaster duly licensed? and is he a person of sober life and conversation?
- " 18. Is the ancient and uniform custom of your Parish duly observed in the appointment of Clerk, Sexton, &c.?
- " 19. Is your Parish Clerk of 20 years age at the least, of honest conversation, and sufficient for his reading, writing, and competent skill in singing?
- " 20. Do you at the season of Confirmation, provide if need be, for the proper conveyance of the Children to the place appointed?
- " 21. Have you received from your predecessor the Book of Articles for Parochial Visitations, put forth in the year 1819, and are you prepared to deliver it to the Churchwardens who may succeed you?
- " 12. Are there any Aisles or Chancels out of repair, and have you enforced on the parties liable, the necessity of well and sufficiently repairing and upholding the same?
- " 13. Is every part of the Church fabric preserved from damp?
- " 14. Is any erection, demolition, or alteration taking place within or without the { Church } fabric without leave of the { Chapel } of the Ordinary?

TITLE IV.

Concerning Pews.

- " 2. Are the Pews and Seats of the Church which remain unclaimed by prescription or faculty, kept in sufficient repair by the Parish?
- " 2. Are they so ordered that persons may sit, stand, and kneel; and that the greatest number may be accommodated, consistently with convenience?
- " 3. Are any Pews claimed by prescription or faculty out of repair, and have you called on the Parties liable to repair the same?
- " 4. Are any Pews erecting in the chancel or body of your Church or Chapel, without leave of the Ordinary?

TITLE V.

Concerning the Ministrations of the Church.

- TITLE III.
- Concerning the Church Fabric.*
- " 1. Are the Body and the Roof of the { Church } maintained by all needful { Chapel } and seasonable Repairs, as the Law and the duties of your office expressly require?
- " 2. Is the Tower, Steeple, or Cupola of your { Church } maintained in like { Chapel } repair, and without any diminution or deduction?
- " 3. Is every part of such Tower or Steeple with the bell and ringing chambers, secure from birds and wet?
- " 4. Are the Walls of your { Church } upright and well plastered within? { Chapel }
- " 5. Are the Buttresses in good repair, well pointed, and secured at the top with a coping stone?
- " 6. Are the Windows in good preservation and repair?
- " 7. Are they well glazed and well leaded?
- " 8. Are the Floors throughout paved and even?
- " 9. Are the Doors firm and entire? Also the frames, the hinges, the bolts?
- " 10. Are the Partitions between Church and Chancel, and the arches over them duly maintained?
- " 11. Are the Church Walls or Pillars injured by excavations for burials within or without the fabric?
- " 1. Are the Bells in every part of them entire?
- " 2. Are the Bell-ropes renewed so as to always fit for use?
- " 3. Are the Bell-frames and the Floor-beams of the Bell-chamber in good repair?
- " 4. Is there a suitable Reading Desk for Minister?
- " 5. Is there a decent Pulpit with Cloth and Cushion?
- " 6. Is there a proper Surplice; and is it kept in good repair and clean?
- " 7. Are there the following books:
- " 1. The Holy Bible of the largest volume?
- " 2. A Folio Common Prayer for the Minister?
- " 3. A Folio or Quarto ditto for the Clerk?
- " And are these books entire, clean, and well bound?
- " 8. Is there a Font of Stone for the public Ministrations of Baptism; is it of proper size, such as the 81st Canon and the Rubric require; and doth it

stand at the west end of your Church or Chapel?

- " 9. Are the Communion Rails entire and in good repair?
- " 10. Is there a proper table "standing on a frame" for the celebration of the Holy Communion?
- " 11. Is it covered in time of Divine Service with a Carpet of silk or other decent stuff?

And,

Is it covered with a fair linen cloth at the time of Ministration?

- " 12. Is there,
- " 1. A decent metal Bason for receiving alms at the Offertory?
- " 2. A Flagon with cover?
- " 3. A Patin or metal plate for the bread?
- " 4. A Chalice or Cup?
- " 5. A fair linen Cloth for covering what remaineth of the consecrated Elements?
- " 13. Are Alms collected by yourselves or other fit persons immediately before the Communion?
- " 14. Are there Hassocks or Bases in sufficient number and in due repair, for kneeling at the Communion and otherwise?
- " 15. Is there a Bier and Hearse-cloth for the dead?
- " 16. Are the Ten Commandments set up at the east end, or as nearly as may be, of your Church or Chapel?
- " 17. Is the printed Table of the Degrees wherein Marriage is prohibited, hung up in some conspicuous part of your Church or Chapel?
- " 18. Are the Doors of your Parish { Church } opened, and the Bells { Chapel } sounded a reasonable time before Divine Service?
- " 19. Are the Bells rung or only tolled for Divine Service?
- " 20. Do you hinder all disturbance to the Minister and Congregation during the Service and Sermon, and immediately before and during the Blessing, whether by rude and noisy departure or otherwise?
- " 21. Do you send away all loiterers from the Church Porch and Church Yard during Divine Service?
- " 22. At other times are the Bells rung only at proper hours, and on proper occasions, and with leave of the Minister and Churchwardens?
- " 23. Is there any interruption of Divine Service on account of repairs; and if so, are the repairs proceeding with all practicable expedition?

- " 24. Is your { Church } uniformly, and { Chapel } from week to week, kept free from dust, dirt, and every thing that is noisome and unseemly, at the charge of the Parish?
- " 25. Is your Church kept free from all profane uses?

TITLE VI.

Concerning the Church Yard.

- " 1. Is your Church Yard well and sufficiently fenced?
- And,
- Are the Doors and Gates convenient and in good repair?
- " 2. Is it kept free from all profane uses?
- " 3. Is Cattle admitted into the Church Yard, to the injury of graves or tombs?
- " 4. Are any new paths making or remade through the Church Yard, and you resisting the same as your office requires?
- " 5. Hath any one encroached on the boundaries of the Church Yard, and have you duly resisted such encroachments?
- " 6. Are the ancient Churchways duly maintained of their proper breadth, and against all obstructions?

TITLE VII.

Concerning the Officers of the Archdeacon's Court.

- " Hath any Officer of the Archdeacon's Court taken or demanded undue Fees; or connived at any offence so as to screen the Offender from punishment?"

[As the valued correspondent who furnished us with the Memoir of the late Bishop of Peterborough, which appeared in our number for June, abstained from giving a delineation of the Bishop's character, the following letter, which has been circulated by another of his friends, will be found amply to supply the deficiency.]

A Sketch of the Character of the late Bishop of Peterborough: in a Letter to the Right Honourable

Sir William Scott, Knight, D.C.L. and F.R.S. Judge of the High Court of Admiralty, one of his Majesty's most honourable Privy Council, and a Representative in Parliament for the University of Oxford, &c. &c. By the Rev. Edward Patteson, M.A.

To the Right Hon. Sir William Scott, &c. &c.

Sir,

"I RESPECTFULLY submit to your perusal an attempt to appreciate the virtues of a departed friend, for whom you are known to have entertained a high and merited regard. It was hastily traced out, immediately on his decease, under the impulse of feelings natural, on such an occasion, to an uninterrupted attachment of many years : but neither the subsidence of the first warmth of those feelings, nor the deliberate scrutiny of many successive revisions, has induced me to apprehend, that, in any one point, my representation has exceeded the truth.

"I am sensible, that, in having aspired not only to delineate such a character, but to solicit the inspection of a most accurate judge both of the subject and the execution, I may have laid myself open to the charge of presumption. But I shall not waste your time in apologies. If the portrait be at last defective, the failure on my part is without excuse. If it be faithful, I am well assured, that no man living will contemplate it with more pleasure, than Sir William Scott.

"The right reverend John Parsons, D.D. late Bishop of Peterborough, and Master of Balliol College in the University of Oxford, was one of those rare and remarkable men, who appear to have been born, not so much to extend the limits of any particular species of knowledge, as to promote the cultivation of good sense and right feeling in every department of life. Of many not undistinguished persons, it is but too justly suspected, that the hope of distinction alone rendered them what they were : of Dr. Parsons it may be truly affirmed, that he rose to distinction, because he would not, in any circumstances, have been other than he was. His qualities were not of a nature to be assumed; nor his system of conduct such, as the views of latent ambition could have prompted. *To be useful*, was the great aim of his life : and the general persuasion, how eminently nature and experience had empowered him to be useful, was now fully established,

when the hopes, which it had raised, were extinguished by his death.

"Deeply and sincerely, by those who stood near to him, will his decease be lamented; but far wider is the sphere, in which it will be most permanently felt. The sorrows of private friendship will die with the passing generation : but, that the public career of the Bishop of Peterborough should have been prematurely terminated, will be regretted by every true friend to our ecclesiastical and civil establishment, for generations to come. In him, his college has lost a second founder; the university, a reformer of its abuses, a strict enforcer of its discipline, an able champion of its privileges, and a main pillar of its reputation; the public charities, a liberal contributor, and a powerful advocate : the Church of England, a conscientious professor of its doctrines, and a temperate but firm defender of its rights; the House of Peers, a discerning, upright, and active senator; and the nation at large, a true, loyal, and sober patriot.

"It was his peculiar felicity to leave, in every station which he successively filled, indelible traces both of his talents and his worth. The entire line of his progress was marked by a series of improvements; of institutions reformed; of revenues augmented; of residences restored and embellished : and all this was effected by means not less creditable to his integrity and benevolence, than to his judgment, perseverance, and energy. In his benefices, his college, his deanery, and his diocese, the thought of those, who might come after him, was ever present to his mind; and to their interest he often made large sacrifices of his own.

The elevation of Dr. Parsons to the prelacy was equally honourable to the discernment which pointed out his merit, and to the choice which acknowledged it. Conferred without solicitation, it was accepted without the forfeiture of independence; nor can any other motive be assigned for the appointment, than a just sense of his peculiar fitness both to fulfil the duties of the episcopal office, and to sustain its dignity.

"By those, whose opportunities of observing him were confined to his public functions and duties, the more soft and amiable features of his character were little understood. The commanding vigour of his colloquial powers was felt by all who conversed with him; but the lively narrative, the unstudied wit, the playful and inoffensive gaiety which adorned and animated his private conversation, were known only to few; for in the mixed and varied

circle of general society, his habits were usually serious, and sometimes reserved.

"With a strength of intellect, of which he could not be unconscious, and a frame of nerves naturally firm, it is the less surprising, that he should have possessed also that admirable presence of mind, which enabled him, on many trying and delicate emergencies, to act with equal promptitude, spirit, and propriety.

"As a coadjutor in public business, he was neither forward to dictate, nor, when consulted, slow to suggest: but, when an entire question was fairly before him, his decision was formed without hesitation, and pronounced without fear. On the other hand, in collecting, weighing, and comparing evidence, he was patient and indefatigable. Never would he consent to sanction grave measures on questionable grounds; to assign public rewards where no public service was proved; or, (least of all,) to affix the stigma of delinquency, unless where a strong case was clearly made out.

"He entertained a due respect for the opinions and information of others; but where facts, testimony, and argument had failed to convince him, it was vain to urge him with mere names and authorities, excepting on subjects remote from his own province or track of enquiry. His co-operation, therefore, was only to be obtained by satisfying his judgment: and such was his penetration, that any attempt to ensnare him by sophistry, or to work upon his feelings by imposture, was exposed to certain detection.

"Though resolute and tenacious where conscience was concerned, no man could be more unwilling to contend for trifles: but he anxiously deprecated that false liberality, which, under the name of *trifles*, is ready to abandon the most important outworks of the Church and State. To peace he was ready to make any sacrifice, but that of principle and the public good: and, wherever his situation gave him influence, it was for this object that he most delighted to exert it. Hence, it was his earnest endeavour to heal divisions, and to extinguish the spirit of party, in every society with which he became connected: and he made his own example eminently conducive to this end, by the strict impartiality of his regulations and decisions.

"When placed where sectaries were numerous and powerful, he neither courted them by concessions, nor disgusted them by useless hostility; and his conduct, however adverse to their views, conciliated their esteem.

"Though he had not been long known

to his clergy as their diocesan, they already appreciated his character, and felt the value of his paternal counsels and care. A few years had taught them to regard his residence amongst them as a blessing, and the prospect of his removal as that of an impending misfortune.

"As a preacher, his grave, dignified, and emphatic delivery was well suited to compositions, of which the purpose was to convince, not to attract applause: and it is highly reputable to the University of Oxford, that its pulpit was never more numerously attended, than when he was expected to fill it.

"In the House of Peers, he was rather a hearer, than a speaker. There, the due dispatch of business was his sole object; and, to his industry and perseverance in committees, his readiness in catching the true bearing of a question, and his acuteness in the detection of errors, they, who were accustomed to act with him, will bear ample testimony.

"Where such is the intrinsic weight of character, the lustre, which it may derive from the friendship of other great and good men, is reflected upon themselves. Honourable, therefore, as it was to the Bishop of Peterborough, it was not to him alone honourable, that for many years he possessed equally the confidence of some persons, who filled the highest offices with dignity and credit, and of others, who, with no less dignity, had declined them.

"Of such a man it is almost superfluous to record, that his faith as a Christian was sound, rational, and effective:—that what he taught, he believed; and what he believed he practised.

"When the religious opinions of other men, however opposite to his own, appeared to him to be sincere, his dissent from them was consistent with respect, and his disapprobation, with charity. But to the Establishment, in which he was bred, he was no lukewarm friend. Whether he regarded, with the greater share of dread, an intolerant superstition, or equally intolerant fanaticism, may reasonably be doubted: but certain it is, that he could not contemplate the prevalence of either without serious alarm.

"So earnest, indeed, was his solicitude to guard and maintain what he considered as the best and purest form of Christianity, and so well adapted was the turn of his mind, either to withstand the force, or to expose the artifices, of its assailants, that his decease cannot but be regarded as having left a void in the ranks of orthodoxy, not easily to be supplied.

"Such, Sir, are my views of the conduct

and character of the late Bishop of Peterborough.—What *you* thought of him generally, I have reason to know : and I therefore confidently hope, that you will not regard the particulars, here stated, as either fictitious or overcharged.

I am, with the highest respect,
Sir, Your obliged and
Most obedient Servant,
EDWARD PATTESON.

ON THE DOCTRINE OF ASSURANCE.

AMONG the various witticisms, which were called forth in the controversy upon Regeneration, was a singular attempt in some of the periodical publications, to trace the connection between that doctrine, as maintained by the Church of England, and the "*happy deaths of highwaymen*." The readers of the Remembrancer are already aware that there are other opinions in theology, to which the unseasonable joy of criminals upon the scaffold may be more fitly imputed, and which some persons are so weak as to believe that they exemplify and confirm. The annexed anecdote is extracted from Mr. Vaughan's Life of Mr. Robinson ; and, with the exception of the scriptural allusions, and some peculiarities of doctrine and of language, which, if we do not entirely approve, we will not wantonly controvert, the remarks of the biographer are pertinent and just.

"He (Mr. Robinson) was used to detail with much pleasure the success he obtained in visiting two heinous convicts, by the names of Smith and Harrison, who suffered on the 19th of April, 1800, for a burglary committed in the house of Mr. Henry Richards, in Leicester, some months before. One of these, Smith, had been a long and daring offender, habituated to all the artifices and atrocities of practised thieves. In the interval between his condemnation and execution, Mr. Robinson saw much of him, and when his heart had been softened by the blessing of God upon much earnest and wise counsel of his

minister, he freely confessed many of his shameful stratagems and excesses, to one whom he believed to be his sincere friend. The knowledge thus imparted was, I believe, made useful in future experience to Mr. Robinson. Amongst other acknowledgments, he confessed that when Mr. Robinson was one day preaching very earnestly in the chapel, before his conviction, he was employed in considering *how easily he might rob him of his watch*.

"Brought to a better mind through the sovereign and effectual grace of God, which can 'make the nether millstone feel,' he and his partner in crime and suffering died composedly with lively hope and joy. Mr. Robinson had looked forward with peculiar dread and apprehension to the circumstances of their execution, in which he was to act a prominent and important part, as their fellow-helper, counsellor, and comforter. But when the morning came, his fears had vanished. He described with much emotion, the high gratification he had enjoyed in witnessing their last scene. He had improved it with much effect to the multitude, and he came away declaring of them, that 'they were gone as to take possession of an estate.'

"Possibly there might be a little too much of ardour in Mr. Robinson's representations of this and some similar transactions, in which by an attendance upon felons, and some other persons of notoriously base character, he seemed to witness a peculiar manifestation of the invincibility and freeness of grace. I would by no means disparage his general discernment, or deny his conclusion in any specific instance, much less would I controvert the principles on which he founded his exhortation and his confidence. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom *I am chief*.' Unequivocal declarations of divine truth illustrated by broad examples, will justify our most cheerful and sanguine expectations, even in extreme cases. 'The publicans and harlots have entrance into the kingdom of heaven before you.' Nor would I withhold from my own mind, or from the mind of the supposed penitent, the assurance of that good hope which, upon much sober accurate examination and observation, I had deliberately formed. But we should surely be exceedingly careful and scrupulous in forming our own conclusions, (so deceptive are appearances, and so calculated to originate and foster delusion, are the circumstances of the persons to whom my remark is specially applied :) and still

more guarded should we be in bearing a public and decided testimony, lest we wantonly encourage sin, and lest we wantonly give occasion to 'the enemies of the Lord to blaspheme.'" P. 172.

There are writers, who are generally agreed with Mr. Vaughan in his views of theology, who are nevertheless bound in consistency to condemn the preceding sentiments, as the effects and characters of a religious system that is deficient in the consolations of hope. Far be it from us to lead the dying criminal, or those to whom his salvation is dear, into any thing which borders upon desperation, or to close their eyes against those promises of mercy, which alone can allay the terrors of death, even in its gentlest and most peaceable form. But as men, and as Christians, we would impress them with a just sense of their responsibility: we would see them actuated by that fear, in which it becometh us all to pass the time of our sojourning here, and to work out our salvation. We would not, as some are wont to speak, attribute fortitude to convicts, as Christians to martyrs, or pagans to their heroes: from a recollection of their crimes, we would never seek "gratification" from their deaths, however calm and resigned in their circumstances. We would hold them, and have them holden up, as awful examples; we would represent the execution of a fellow-creature as a motive of serious self-examination, of humility, of repentance to all men, as a terrible appeal to the consciences of the wicked. At the same time, if there was in his last moments any thing beyond calmness and resignation, any thing of unbecoming joy, or assumed triumph, we should grieve for inveterate hardness of heart, for a deep insensibility to the most awful of all conditions, and not participate or encourage assurances, by which the weak may be deceived, and the wicked may be hardened in sin.

REMEMBRANCE, No. 11.

SWEDENBORGIANS.

To the Editor of the Remembrancer

Sir,

I TAKE the liberty of forwarding to you an advertisement, which I have taken out of a provincial newspaper. It appears to me to be in many respects worthy of the preservation, which it will receive in your columns, and many of your readers will probably participate in my surprize, that so much of sublime mysticism should have been digested in a public tavern, or have been exposed amidst the secular matter of an ordinary journal, to the profane gaze of an uninitiated and unilluminated multitude. The document is curious as an authentic record of the sentiments of a numerous sect, and as an affecting proof of the extravagance and eccentricity of fanatical delusion by the incompetence of certain classes of the community to take upon themselves the interpretation of the Scriptures.

R. S. N.

*Hawkstone Inn, Hawkstone Park,
July 10th, 1818.*

At a numerous Meeting of Gentlemen at this Place, from London, Liverpool, Manchester, Birmingham, &c. Admirers and Receivers of the Theological Writings of the Honourable EMMANUEL SWEDENBORG:

CHARLES AUG. TULK, Esq. of London,
in the Chair:

The following Resolutions were unanimously passed:

Resolved,

1st. That the book entitled the *Revelation of St. John the Divine*, which is admitted amongst the Canonical Books of the New Testament, is unquestionably of Divine Authority, and therefore very properly ranks amongst those other Sacred Writings which are emphatically called the Word of God.

2dly. That this Book, like the whole Word of the Most High, throughout in its spiritual sense, treats of heavenly things, and not at all of worldly things; thus of Heaven and the Church, but not at all of the empires and kingdoms of this world.

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3dly. That learned men, in all ages of the Christian Church, have laboured to unfold the mysteries contained in this Book, but hitherto without success; yet not without this advantage to be derived from their labours, that those mysteries have thus been discovered to be so profound, as to baffle the united efforts of mere human genius and erudition to detect and unfold them, and consequently to require an expositor, peculiarly qualified and enlightened for the purpose.

4thly. That the celebrated Dr. Henry More, by his *Alphabet of Iconisms*, has made further progress towards the right interpretation of this Book than any former writer, but that for want of a clear and full light to direct him, both as to the truth of the ground of his Iconisms, and as to their application, his interpretation rather amuses than satisfies, rather surprises than convinces, and thus places his readers in the situation of persons, who, coming to a tree to be nourished by its fruits, find nothing on it but blossoms, which recreate indeed the eye, but leave the palate ungratified, and the stomach unfulfilled.

5thly. That it was reserved therefore for the Great Swedenborg to be the instrument in the hands of the Divine Providence, of opening the seals of the wonderful Book under consideration; thus of bringing to light all its hidden arcana; of interpreting satisfactorily and convincingly all its significative symbols; of connecting one recorded event with another in an orderly arrangement and harmonious agreement; of detecting both the evils and the errors which have successively desolated the Christian Church; and at the same time of displaying the mercies and counsels of God in providing for its renovation; and finally, of establishing the Divine Authority of the apocalyptic pages on a basis which must remain unshaken so long as the Revelation of God continues either to demand the assent or to excite the gratitude of the humble and the penitent.

6thly. That the simplicity of the rule, by which the above effects have been wrought, is as extraordinary as the effects themselves; the rule being nothing else but the doctrine of correspondence between things spiritual and things natural, in accord with which the Sacred Scriptures throughout are shewn to be written, because such correspondence is the language of the Deity, the only medium by which divine ideas are, or can be, communicated to mankind, and the science of which is consequently the golden key to open the

rich cabinet of the pearls of the Divine Wisdom, and to present its blessed treasures to the view of mortals.

7thly. That the dark passages of the Revelation in question, or those symbols which have more particularly engaged the attention, and at the same time perplexed the judgment of former interpreters, such as a sharp two-edged sword proceeding out of the mouth of the Son of Man, chap. i. 16; the white horse, the red horse, the black horse, and the pale horse, which were seen in succession, on opening the seals of a book, chap. vi. 1 to 9; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, chap. xii. 1; the number of the beast, which is the number of a man, and his number is six hundred three-score and six, chap. xiii. 18; the water of the river Euphrates being dried up, chap. xvi. 12; the beast that was, and is not, and yet is, chap. xvii. 8; the descent of a city out of Heaven, whose length and breadth and height were equal, and whose wall was according to the measure of a man, that is, of an angel, chap. xxi. 1 to 18; obscure, unintelligible, and unedifying as they may appear when not interpreted according to the above doctrine of correspondence, assume immediately a new aspect, and excite at once in the devout reader, both interest, delight, and instruction, when viewed through the chrystalline microscopic glass of the heavenly doctrine.

8thly. That a strong additional testimony in favour of the Divine Authority of the Apocalyptic Pages is thus supplied, as resulting from a discovery of the harmony existing between the above mysterious symbols and the sublime truths of which they are significative, since many of the symbols themselves are so strange and unnatural, that no imagination of man can be supposed capable of devising them, whilst at the same time their luminous interpretation proves them to have originated in a Wisdom, which, though it makes darkness its secret place, [Psalm xviii. 11.] is yet in itself the brightness of that light with which the Eternal covers [himself] as with a garment, [Psalm civ. 2.]

9thly. That the origin of these pages is further confirmed, and this even to demonstration, when their interior and sublime contents are thus opened and presented to the view of the astonished reader, who, notwithstanding the horror with which he is struck at seeing recorded the history of the successive corruptions of the Christian Church, and its final dissolution, is nevertheless consoled by the sure promise, that it shall rise again out of its ruins with

additional splendour and glory, and that the darkness, which hath overspread all nations, shall be succeeded by that bright day, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea; thus when the Tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God; and God shall wipe away all tears from their eyes.—Rev. xxi. 3, 4. Amen.

CHA. AUG. TULK, President.

PROPOSED ADDITION TO THE EXAMINATIONS AT CAMBRIDGE.

To the Editor of the Remembrancer.

Sir,

THE resident members of the University of Cambridge are aware that an addition to the examinations for the degree of Bachelor of Arts, was proposed during the last year and rejected. But the subject cannot be said to have excited general attention, and may probably be new to a large proportion of your readers. Perhaps you will permit me to introduce the question to their notice; it cannot fail to interest those who pray for the advancement "of sound learning and religious education," and it is brought before you now, by one who is sincerely attached to the seminaries by which both may be supplied.

With the details of the proposed alteration I am not accurately acquainted; but, as it is understood that the opposition which unfortunately proved successful was not directed against any particular part of the plan, we may proceed to discuss the question upon general principles, and reserve a privilege of considering any amendments that may be suggested. The scheme submitted to the Caput is understood to have ordained, that every candidate for a Bachelor's degree should be examined in the Greek Testament, in certain Latin authors, and in the evidence and doctrines

of Christianity, and that a respectable acquaintance with these books and subjects should be an indispensable qualification for a degree. If, however, my information on this head be incorrect, or if there be objections to the plan which I have not been able to discover, I shall feel grateful to any one who will point out my deficiencies or mistakes.

It should be observed that the opposition which the proposed change has experienced, does not destroy the prospect of ultimate success. The controversy, if it may be so termed, is attended with singular and highly favourable circumstances. It is not carried on by men who are accustomed to differ with each other—it runs no risque of becoming a party question. The best friends of the Church, men who agree upon all the leading questions of the day, who are equally hostile to unnecessary innovation, and who are equally attached to existing principles and institutions, have on this occasion taken different sides. And though the disagreement of such persons must be a subject of regret, yet in the present instance it authorises us to hope that they will either speedily re-unite, or that they will at least agree upon such mutual limitations and concessions as may serve to secure the great object at which they both unquestionably aim. Had the authors of the proposed change been attached to that party which is less distinguished for discretion than for zeal, the plan might have been rejected from a dislike to the quarter whence it proceeds; or had its opponents been marked for indifference to the advancement of religion, it would have been difficult to assign a period at which the dispute would cease. But as the reverse of both these suppositions is notoriously true, we are justified in attributing the delay that has occurred to a caution which is commendable even in its excess; and which will subside after due delibera-

ration. Rules which are venerable for their antiquity, and *under which great good has been effected*, ought not to be abolished in a hurry. The young and the sanguine, even with the very best intentions, would soon unhinge society, if the old were not naturally averse to change. Time is thus gained for maturing new plans; and improvements become more beneficial, though they may be less specious and imposing. When a modern stage-coach has a declivity to descend, the prudent driver applies a drag chain to his wheel, for the purpose of retarding the motion. The time spent upon the road is thus somewhat prolonged; and an unimpeded progress would have been more graceful, and agreeable, but the carriage can bear a heavier load, and travels with twice the safety.

I suspect that another obstacle to the proposed alteration, is an exaggerated estimate of its effects; and therefore the readiest method of attaining the good for which we strive, will be to calculate its probable amount. If it should be contended or assumed that the plan under consideration, would render all the students at the University pious and sober, the detection and the ridicule of such palpable exaggerations will lead many persons to believe that the whole scheme is impracticable. While young men come up to Cambridge between the ages of seventeen and twenty, and bring with them from their homes, or from the schools at which they have been educated, very inadequate notions of the importance of religion, and no habitual obedience to its commands, it is vain to hope that they can be reformed at once by the studies or the discipline of the place. The force of temptation is almost at his height, and some of them possess unlimited means of sensual gratification. Is it to be supposed that the Universities can cure this evil in an instant? Can false notions be eradicated, and corrupt

habits be overcome by the mere influence of the lecture-room, or the gown? Can the deficiencies of early education be immediately supplied, the want of proper parental instruction be overcome, and those feelings and principles be implanted at once, which in common cases are the slow growth of well employed years? Unless these questions receive an answer for which I am wholly unprepared, it will be absurd to suppose that any alterations in the mode of study can produce an instantaneous effect upon individual dispositions. The subject is narrowed, and even misrepresented, when we contemplate it in this light. The religious instruction of students at a University is not calculated, and cannot be calculated to reform this or that man: but it may give to every one a full and clear insight into Christianity, it may thus supply him with the means of future reflection, and enquiry; it may provide that when the hour of reflection shall arrive, the thoughts may run in a regular and legitimate channel, and that the inquiries which shall be instituted will issue in a discovery of the truth. And these great advantages will not be long confined to the persons by whom they have been originally reaped. For their precept and example will extend the influence of our faith; its consistency, purity, and holiness will gradually produce its effect, and those who are now sent to Cambridge without any religious impressions, will send their children thither hereafter under more promising auspices.

We admit therefore, that the great benefit of the proposed alteration will only be discovered by degrees. But that it will eventually be made apparent, seems to admit of no doubt; the fact is assumed in all the plans for improving the condition of the lower orders, and I contend that it applies equally to every class of society. It is well known that our Universities have shewn themselves zealous and liberal pa-

trons of the National Society. That is to say, they have approved of those institutions in which the children of the poor are instructed in the principles of Christianity before their minds have been corrupted by vice, infidelity, or sectarianism. Such conduct on the part of Christian Seminaries was rational and consistent, and it has happily disarranged some very liberal trains of argument, wherein it was intended to maintain that the Church was hostile to general education, and to quote Oxford and Cambridge in support of the assertion. But the circumstance is important on another account. The same motives which induce us to contribute to the funds of the National Society, should also persuade us to attend to the religious education of the rich. Unless the religious education of the poor be a mere political expedient, designed to preserve the due gradations of society, and to keep up a connection between the Church and the people, (and no respectable member of either University will say that it is merely this,) the arguments by which it is defended are permanent and general. They rest upon the universal properties of human nature, and of the religion which is alone capable of improving it. The one requires, and the other offers early and systematic instruction; and how great soever may be the exertions of those who instruct us in religion, we shall ever be found an unteachable and resisting mass, unless the mind has been softened in its earliest stage, and the memory has been impressed with sound sentiments and doctrines. Let us proceed to consider how this indisputable principle applies to the case before us.

It would betray an entire ignorance of the University of Cambridge, to assume that its students possess no power of acquiring that degree of theological knowledge which is indispensable in a Christian education. I am confident that the

very reverse is true; I believe that there is no college in which religion may not be fully studied by the serious inquirer into its doctrine. But the Cambridge tutor knows too much of his pupils to suppose that they will learn whatever they have an opportunity of learning. The general appetite for information is not so voracious. If it were we might be properly required to renounce our present system in favour of that which is so much admired in Scotland, and in Germany. To lecture upon all things, and examine in nothing, that is to give the pupil an introduction to various branches of study, and then leave him to study or not at his pleasure, is the practice, and perhaps the theory of many foreign Universities. But I am still so prejudiced as to prefer an English education; and in England it is thought that more will be learned if less be taught—and that the most celebrated professors will lecture to little purpose, if their hearers think it unnecessary to master the subject in private, and confine themselves to a general acquaintance with the different branches of knowledge. *A general acquaintance* with mathematics would enable its possessor to cut a very ridiculous figure in the Cambridge Senate-house, — and what fate would betide the unfortunate candidate for a University Scholarship, or a Chancellor's Medal, if he were merely able to repeat a score of hacknied critical opinions, and to discourse upon the origin and analogy of languages. The practice of Cambridge upon these subjects, is a sufficient proof of its sentiments — and that practice should not be confined to Natural Philosophy and Classics. The mathematical system is the best that has been devised, and divinity should be taught on a similar plan.

I have heard that this proposal is considered inadmissible, because it will interfere with the common course of studies. But no Christian

teacher can contend that Academical studies should engross the whole of an undergraduate's time. If he come to the University with an adequate knowledge of his religion, he will easily be able to prepare for the proposed examination; if, on the contrary, his religious education has been neglected, it is highly desirable that this neglect should cease. The Sabbath at least may be set apart for Biblical studies by the most assiduous candidate for Academical honours: no one will maintain that the holy day of rest should be devoted to scientific or literary pursuits; and if it be regularly spent in religious exercises and enquiries, the undergraduate will have acquired an ample knowledge of Christianity before he is of sufficient standing to entitle him to a degree.

The case of those who are intended for the Clerical profession, is deserving of a distinct consideration. To them the first degree in Arts long has been, and long will be, an introduction to Holy Orders. Many of them are ordained within a year after it is obtained. If they have not studied Divinity as a regular branch of their education, they will too frequently enter upon their sacred calling first, and consider the nature of it afterwards. They will be required to practise, while they are still strangers to the theory: they will be tempted to take the first system which presents itself to their minds; they will frequently choose that which demands least consideration and enquiry, and at times they will not choose at all. The superintendence of a large parish devolved suddenly upon a young Clergyman, will leave very little leisure for professional study; and to commence it under such circumstances is almost a hopeless task. Progress may of course be made—views already taken may be enlarged—consequences may be regularly traced from premises which had been previously investigated.

The interior of the building may be fitted up at leisure—but it will be highly inexpedient to touch the foundations when a heavy superstructure has been laid upon them, and what success can be expected in an attempt to raise the walls when the necessary scaffolding is taken down? Shall we be told then that it is not the office of the University to examine the candidates for Orders? that this task is exclusively committed to the Bishop; and that he has at all times a negative in his hands? I answer that under existing circumstances, the Bishop's Veto can only be exercised in extreme cases; he can only dismiss those who are inferior to the majority. On the long run, he must accept the men that are sent to him from the Universities. He cannot leave the flock without a shepherd, while he is waiting for a supply of learned men from Oxford and Cambridge; he cannot direct the preparatory studies, he cannot enforce a regular course of reading. These seminaries should remember, therefore, that a very important duty must devolve in reality upon them, and that they are primarily answerable for the character of every clergyman, who has obtained Holy Orders, on the faith of their approbation. The young men of the present day, and more particularly the young Clergymen, are exposed to two very dangerous stumbling blocks: religious error, and religious indifference. The abstract given in your last Number of the Life of Mr. Martyn, informs us that he was awakened when at Cambridge to a serious sense of his duty, and that he proceeded to study Divinity under the direction of Mr. Simeon. You have justly observed, that such a mind as Mr. Martyn's had much to learn, while he continued a stranger to religious impressions. You might have added, that the success of his Academical career proved him capable of calling forth the power of accurate reasoning, and that he

never would have embraced an inconsistent and untenable scheme of doctrine, if a plainer one had been regularly laid before him. Had he been called upon in the course of his ordinary College studies to become familiar with the real principles of the Church, to contemplate their theoretical and practical results, and to compare them with the rivals who so eagerly solicited his attention, Mr. Martyn would never have been a Calvinist. Had he studied the Scriptures with an orthodox guide, had the standard writers on theology been duly pressed upon his notice; had their various distinctive excellences been unfolded to his view, and the general effect of them as a whole been duly weighed and explained, his zeal and sincerity might have been brought under the influence of discretion, and at this hour we might have looked up to him as one of the pillars of our Establishment. The same may be said of hundreds, who differ from him in ability rather than in situation—the instant that they shew a disposition to learn, they are beset by teachers who can only lead them into error; and until other teachers are appointed who may demand and obtain a hearing, until one uniform doctrine is not merely held but inculcated at the University, what hopes can be entertained of terminating the dreadful schism in our Church!

We must allow that this schism is widened by the neglect which religion occasionally experiences in quarters where it is entitled to expect a different reception. Many circumstances now conspire to bring this conduct into disrepute; fresh claims for Clerical exertion are advanced from day to day; the opposition of the wicked, or of the misinformed, and the encouragement of the pious and of the wise, are sufficient to stimulate the least active minister of the Church of England. He will frequently be called upon to vindicate the foundations of his

faith; and will seldom be at liberty to teach its saving doctrine, without warning those whom he addresses against perversions of the truth. Surely, therefore, if the University has furnished him with the knowledge which is necessary for this purpose, he will be induced almost in every case to employ it. He will find himself in possession of all that is requisite for preserving his flock from error; he will feel that the remedy may be applied without difficulty or danger; the plainness and cogency of his arguments will carry conviction to the heart; and animated by the success of his first endeavours and exertions, he will persevere in the good strife, and become a worthy servant of our common Master. The same principle which teaches us that the children of our National Schools, will call forth the knowledge we are implanting in their minds, authorises me also to maintain that the Clergy, when systematically instructed in the duties of their profession, will avail themselves of that instruction as they advance in life. The children of the poor are taught those lessons which may make them “wise unto salvation;” the higher classes, and more especially the candidates for Holy Orders, require a more detailed, and a more reasoned acquaintance with religion. But the necessity of providing either is exactly the same, and the effects cannot be very unlike.

Permit me to make one more observation, and I will conclude this long letter. It is often said that the list of our ancient and modern Divines bears ample testimony to the merits of the Cambridge system of instruction. I am perfectly ready to assent to the truth of this assertion; and I will even add, that our living theologians would confer honour and credit upon any University in Europe. But the proposed alteration in the Examinations has little or no reference to men of superior intellect and distinguished attain-

ments. The demand is for moderate learning and moderate talents; for such a degree of each as may be expected among the generality of mankind, for such a degree of each as is necessary to uphold the respectability of the Clergy, and to give them that character in the eyes of the world which is absolutely indispensable to their success. Great talents have been found, and great acquirements made, under every variety of system; the specific fault of some systems is that they are more calculated for extraordinary than for common understandings. I am very far from thinking that this is at present the case at Cambridge; but the fact furnishes a sufficient answer to all the stress which is laid upon the great characters which our University has already produced. And if it should be found, as there is reason to believe, that the most distinguished living Divines, are advocates for the improvements which I have submitted to your notice; and if it be true, as I am assured, that the Professors of Civil Law and of Divinity expressed a similar opinion in their respective speeches at the last Commencement, you will probably concur with me in thinking that the day must be at hand, in which these improvements will be carried into effect.

I remain, &c. &c.

A NON-RESIDENT CANTAB.

To the Editor of the Remembrancer.

Sir,

IN an age so characterized as the present, for an unfortunate diversity of opinion on religious subjects, not only among those without, but also among those within the pale of the Church, any thing calculated to promote that unanimity of sentiment among its members, the loss of which we so much deplore, will, I am sure, meet with the cordial approbation of yourself and friends.

With this impression, therefore, I take the liberty of mentioning to you an institution, which, for upwards of two years, has been established in that part of the diocese of Landaff, in which I reside, hoping that through the medium of the Christian Remembrancer, its merits may become more universally known, and the plan adopted in every diocese; as I am confident that it is better calculated than any other I have yet heard of, to diffuse the blessings of peace and good-will among the Clergy, to cause them all to speak the same thing, and to diminish the divisions among them. The institution to which I allude, we designate by the name of the "Clerical Book-Club." Its object is to establish a fund, out of which any books or pamphlets relating to the clerical profession only (provided they do not exceed in price one guinea,) may be purchased, and circulated among its members. Situated as we are, nearly 200 miles from the metropolis, we should know, comparatively speaking, but little of what is passing in the Clerical world without this aid. There are many excellent Episcopal or Archidiaconal Charges, many excellent Visitation Sermons, and other publications, which, though of temporary interest principally, yet as they convey the sentiments of our most learned and orthodox Divines on the prevailing errors of the day, ought to be read by the whole body of the Clergy, all of which would be as sealed books to us, were it not for this institution; for as none of us come under or approach near to that class of Rectors described by Mr. Faithful*, who receive 1000*l.* per annum, there are very few who could afford to purchase them; and in order that all the Clergy may par-

* See an excellent pamphlet entitled, "An Answer to Mr. Faithful's Reasons of Dissent from the Church of England," p. 39.

take of the benefits of this institution, without injuring their finances, or interfering with their annual works of charity, our subscription for the support of the same is at the low rate of fifteen shillings from the beneficed, and ten shillings from the unbeneficed Clergy. A meeting is held every quarter, for the purpose of ordering a fresh supply of books; and at the annual meeting of all the subscribers, they proceed to Church, at eleven o'clock, where a sermon is preached on the occasion by one of the members, after which the business of the day is transacted; the books sold by auction, and the produce applied to the general fund. And here again another advantage arises, that each of us is enabled to purchase, at half the original cost (as they seldom sell for more) any book that shall have been perused by the members of the society. Our other regulations are similar to those adopted by other book societies. To enumerate the advantages which have already arisen from this institution, would occupy more of your time than is usually allotted to such communications; I can only say, from two years' experience, that it is calculated, in the highest degree, to strengthen the interests of the Church, and to promote that unanimity and uniformity among its members, so essential to its very existence; and should the publicity thus given to its good effects, through the medium of your miscellany, be the means of establishing something similar to it in any other part of the country, the *Christian Remembrancer*, will, indeed, not have appeared in vain.

I am, Sir, &c. &c.

A Member of the Clerical Book-Club.

TO THE DISCIPLES AND ADMIRERS OF RICHARD CARLILE.

I CONGRATULATE you upon your escape from the state of disagreeable REMEMBRANCER, No. 11.

suspense to which you have been so long condemned. You are no longer in any doubt concerning the legality of Carlile's conduct; and you can form a tolerable estimate of the support which he is likely to receive. To persons who have passed a year in a state of feverish uncertainty it must be gratifying to ascertain the truth, though it should not be precisely what they desire. Your master, by the advice, and assistance of the Attorney-General, has set an important question at rest for ever. No one can ever again believe that he is authorised by the laws of England to revile Christianity or the Bible. Former men, and former ages were willing to take this fact for granted; but your spirited and sagacious master saw reasons for disputing it; brought the subject fairly to an issue, and procured a decision which will not be reversed.

He is not however entitled to claim the whole credit of the transaction. His judge by exercising what certainly appeared an excess of forbearance and indulgence, has contributed eventually to the general satisfaction. And the special jurymen, who were summoned to attend on the occasion, and whose names (to facilitate the purposes of justice) had been published in the newspapers, having neglected to attend in sufficient numbers, it became necessary to supply their places from that class of the community which forms the common jury. The verdicts are consequently more expressive of the popular voice. A patient judge and an impartial jury have heard and decided Mr. Carlile's cause. But we know that in England, the coffee-house, and the press will not fail to sit in judgment even upon chief-justices and juries. And a prosecution for libel is not brought finally to a close, till the verdict has been ratified by the public voice. In the present case this has been done without any delay. All parties, and I believe all ranks approve of the decision which has

been made, and not an individual of respectability has avowed himself the advocate or the apologist of Carline. In congratulating his disciples upon the result of the trial, this fact must not be overlooked. It is of essential importance to them. It proves that as yet they are neither numerous nor powerful. Active, impudent, and noisy they possibly may be; but the Court of King's Bench is a match for them still; and those who persist in publishing or selling Tom Paine and the Deist will be fined and imprisoned for their pains. You will perceive the advantages of having ascertained this fact. It may save the most zealous and intelligent among you from captivity and exile. It will compel you to conduct yourselves with decency and moderation. The people, even if you call the mob the people, are not on your side; for they cheered the judicious and honourable magistrate who presided at the trial of your master. The law will not bend to you while our judges are so firm, nor will you be able to break it while they are so temperate and impartial. Nothing therefore remains but to be silent. Emboldened by numbers, or flushed with a momentary success, you might have rashly determined to run all risks, and either to root out Christianity or be rooted out in your turn. But to this dangerous course you have now no temptation; tranquillity is forced upon you, whether you like it or not. An opportunity is afforded for reflection and inquiry. You are precisely in that situation, in which men listen most readily to reason. Your vain and unreasonable expectations have been disappointed. You are the objects of very general, if not of very just suspicion. Your gallant leader will in all probability never serve you again. And it is my wish to take advantage of this hour of sober sadness, and to divert you if possible from your "wallowing in the mire." While the inconsiderate

spend the passing hour in triumph and boasting, the Christian prays, that your mourning may be turned into joy. He implores you to hear reason since you can be forced to hear law; he seizes the favourable opportunity of examining your principles; he entreats you to compare what you reject and what you embrace.

Of your characters and occupations I know little or nothing; but the size and the contents of the books which you purchase with such avidity, assure me that you are members of a numerous class; and the avowed alliance between Carline and Mr. Henry Hunt leads me to fear that you will not reject the name of *Radicals*. But with these matters I have at present no concern. I am addressing you merely as worshippers at the Temple of Reason. In which capacity it is to be presumed that you have some instruction to receive, and that the presiding High Priest has some instruction to dispense. I will advert for a few moments both to him and you; and you must excuse that superstitious relic of a Christian education which induces me to commence with your teacher.

Up to the period of his trial for publishing the *Age of Reason*, Carline was known to few besides yourselves. It was on a luckless day that he increased his acquaintance, and in humble imitation of the Woolers and the Hones thought proper to defend himself in person before a jury of his countrymen. My opinion of him underwent no alteration from the manner in which he conducted his defence; for I had read his writings. But in this respect I had the advantage of the great mass of our population; perhaps I might almost say of the whole of our respectable fellow-citizens, yourselves only excepted. My perusal of "*The Deist*" prepared me for all that was to follow. I neither felt surprise at the weakness nor at the wickedness of the defence.

An obstinate adherence to a ludicrous blunder, which some half-witted attorney had palmed off upon him for law, a procrastinating recurrence to topics which he had been forbidden to discuss, a childish parade of archbishops, high-priests, and astronomers, whom he knew that he could not legally examine, a formidable attempt to put both judge and jury to sleep by the length and the tone, and the stupidity of his recitations, these were the precious fruits of a year's preparation and delay, and they have made the question respecting his abilities as plain as possible. Such as his law, and his common sense have been pronounced by four and twenty jurymen, such also be assured, are his criticisms and his divinity. He is equally brilliant in all. Excepting therefore his avowed disbelief of the Bible, I am at a loss to discover what his qualifications may be. We know indeed that he opposes Christianity and morality to one another; and by declaring himself entirely destitute of the first, he leaves us to infer that he is plentifully supplied with the second. In other respects I imagine that those who heard or have read his trials, will agree with me in thinking that your master has nothing to teach, even if it should appear on further enquiry that you have every thing to learn.

To proceed to this branch of my subject, I have admitted already that my acquaintance with you can by no means be called intimate. And as to your real and secret objects in studying Palmer and Tom Paine, you will shortly see that I leave them to Him that readeth the heart. But it appears that Carline is a teacher of irreligion; and of all the sciences in which I should have suspected you of wanting an instructor, this was certainly the last. It never struck me till this moment, that *you wanted to learn to be irreligious*. For the religious, the sober, the honest, the industrious, and the loyal must be under the influence of some strange

delusion, when they sit down to peruse the pages of "The Deist," and persons of an opposite character have their irreligion ready made. You have all laughed at the bear who is learning to dance; but it would be infinitely more ludicrous to see him learning to be awkward. It is hardly possible therefore to believe that your anti-Christian propensities are your sole motives for assuming the character under which I address you. Perhaps you may desire to learn how to be irreligious with impunity; this discovery would be as valuable as that of the philosopher's stone, and is also quite as hopeless. Here then permit me to put a question plainly to your consciences. As you profess, or as your master professes for you, to believe in the existence and providence of God, ask yourselves, as in his presence, whether you are reading the pages of Carline from a sincere preference of Deism to Christianity, or from a desire to throw off all religious restraint? Do you desire to strengthen the bonds of moral duty, are you perplexed and offended by certain passages in the Bible? or are you aware that your actions are not such as the Bible requires, do you desire to lose all sense of responsibility, and all fear of punishment? In either case I have a few serious words for your ear.

In the first, your intentions are honest and laudable; but what shall we say of your judgment? By what argument is it possible that you should persuade others, or yourselves, that men will become more virtuous if they reject revelation? There is neither experience nor example in your favour: for to avail yourselves of these, it would be necessary to produce a community which has regulated itself by the dictates of natural religion; and to show, by a comparison with our Christian societies, that the latter are inferior in moral worth. Since no community of the kind has ex-

isted upon earth, no proper or legitimate comparison can be drawn. When in ancient days, Deism was the only religion of the wise, they found it insufficient to hold society together. They were under the necessity of forging continual revelations from the Deity, and of upholding those forgeries by the grossest falsehood and fraud, for the mere political purpose of governing their free states. And let it be remembered, that these men are the greatest Deists upon record: for they reasoned themselves into their faith in the midst of ignorance and idolatry. They did not pilfer their scanty creed from the store-house of revelation, and then pretend that it was the natural product of their own soil: they did not reject a moral, a reasonable, a well-attested revelation: they longed for more knowledge than even their intellects could reach, and avowed that such knowledge could only come from God. Applied to them, the name of Deist is an honour, not a reproach; they knew the strength and the weakness of their creed; they felt that it was true, but that it was not sufficient. What likeness can be traced between these mighty men, and the pigmy philosophers of modern days? Lamentably ignorant, or shamefully indifferent to the truth, the latter pretend, that nothing is easier than to establish the doctrines of God's existence, and providence, and of a future state of retribution, without the aid of revelation. They believe, or pretend to believe, that the difficulties objected against the latter have no weight in those controversies in which the former are concerned. Admitting that Carlyle's desire to establish Deism is sincere, is it possible that he, or that you can establish it? The sages of Greece and Rome, the wits of France, the metaphysicians of England and Scotland have failed in the great undertaking; and they are all to be put to shame by the exalted talents of

Carlyle. If he knows any thing about the business, which appears very problematical, he knows that certainty on his principles is absolutely unattainable. The Deist is at liberty to doubt, as often as he feels the inclination; and the inclination will recur whenever he is tempted to transgress. I am addressing myself to respectable and conscientious men, lovers of integrity and virtue, and anxious for their extension among mankind. Can you persuade yourselves, under these circumstances, to feel partial to a system, which will always fail you in the hour of need! Do you find your fellow-creatures already too strict and precise, that you are anxious to weaken the restraints of religion; are they governed too scrupulously by the severe law of holiness; do the terrors and consolations, the threats and encouragements, of the Gospel, believed so implicitly by millions, produce more than the desired effect? If not, none but a madman should weaken them. That large part of our countrymen, who are neither openly nor secretly your partizans, entertain no doubts respecting the certainty of future rewards and punishments; and yet they sin. You propose, as a Deist, to diminish the restraint, that the power of restraining may increase. You weaken the bars of our prison, because we can escape from it already. You deprive the poor of his most valuable and abiding comfort; you remove the only powerful check upon the rich man's pride; and then you say, that the one will hope on patiently to the end; and the other submit to the dictates of a liberal and enlightened morality.

Be persuaded then to consider and explain what Deism is, before you recommend it as a cure for vice. The existence of the Deity, I grant you, may be conclusively proved without the aid of revelation. But there are difficulties even here, that not one in an hundred can explain; and the majority will always be

compelled to take the proposition upon trust. The attributes of God, which are second in importance to his existence alone, may also be discovered by reason; but cannot be proved with the same cogency and clearness. His goodness, his justice, and even his power, will always be open, upon mere Deistical principles, to the very same objections that Carlyle has urged with so little decency against the God of the Bible. Evil and misery are beyond a doubt in the world; and we have naturally no means of reconciling them with the acknowledged perfections of the Deity. Shall the latter be surrendered? As Deists, you answer, No. As Christians, the same reply would have precisely the same grounds; and, when you are consistent, that reply will be heard from your lips. The certainty of a future state is the last great principle of Deism; and it is a principle which we defy you to prove. You may declaim in its favour with Socrates and Cicero; but you will still be unconvinced of its certainty. You may hope, and desire, and pray to enjoy it; but for a confidence in your own immortality, such a confidence as shall alarm you when you sin, and console you when you suffer; there is nothing of the kind within your reach. Looking forward, therefore, to the time at which you shall have reaped all practicable advantage from the writings of Carlyle, what will have you gained by your studies? You will have spent your pence, wasted your time, unsettled your principles, and learned that there can be no certainty in God's present providence or future retribution. Your arguments for virtue will all be drawn from the beauty of morality, and the fitness of things, and several other sparkling fountains, which are very poetical and very shallow, and are dried up when the heat becomes intense. If you believe that mere prudential considerations are sufficient to counteract all the tempta-

tions which assault us, you are certainly at liberty to say so. But you also are at liberty, and if wise, you will avail yourselves of the privilege to make a further inquiry into the recesses of your hearts. Try the experiment on the smallest possible scale; not on your children, it may ruin them for ever; not on your neighbour; you have no right to weaken your neighbour's inducements to be virtuous; not on the public; the law forbids, and will punish such an attempt: but try it in silence and in secret upon yourselves; deal justly and fairly between your own soul and its Maker; and if the result be a preference of Deism to Christianity, then you will have discovered some principles and motives to which the world has been hitherto a stranger, which are not to be found in Voltaire or Tom Paine, which Mr. Carlyle has not published, and which, in all probability, he has not felt.

As I am exceeding the proposed limits of the present address, the second supposition, which I made respecting you must be briefly discussed. If your partiality to Deism be founded on a previous partiality to vice; if you do not desire to strengthen, but to relax the laws of virtue; then you are accurately described in a Book which you have rejected, and which we may therefore presume that you have read. You love darkness rather than light, because your deeds are evil. You do not, in the first instance, stand in need of evidence, or of faith; but of virtue. You are seeking an excuse for your wickedness by persuading yourselves to disbelieve Christianity; and while the motive continues to operate, the endeavour will succeed. A failure would involve you in an unpleasant dilemma. For the Gospel condemns your conduct, and threatens you with punishment. The conditions which are necessary for those that desire to avert it, are conditions with which you are unwilling to comply. Your

vicious gratifications, your unlawful gains, your factious complaints, and your destructive idleness; all these must be renounced if Christianity be believed, or you will confessedly stand exposed to a degree of future suffering, on which the stoutest heart is afraid to dwell. Whether this be the only obstacle to your belief, is as yet uncertain; that it is the first however, and the most prominent, cannot be denied; and its removal is indispensably necessary before you can take a second step. But is it wisdom, or is it folly, to place yourselves in such a situation? You do not desire to be subject to religious restraint; you would gladly find yourselves beyond the reach of future retribution. In your case the desire is natural. What are the means by which you propose to ensure its gratification? You reject all belief in revelation; but this has no effect upon the truth of revelation. Future punishments never will be abolished or remitted, because you do not think proper to believe in them. What God has ordained he will certainly bring to pass, whether men reject or embrace his assurance. Until "you can rail the seal from off his bond;" until you can alter the fixed purpose and will of the Almighty, there is no reasonable prospect of escaping from his wrath by any sophistry, or by any boldness. You are the subjects of his law, and have no *recto* on what he ordains. He has made you out of nothing, and can dispose of you at his pleasure. Resistance and defiance are equally absurd and ineffectual. Ultimately, you must submit; and if he chooses you must suffer. To persevere therefore in incredulity, because you dislike what is revealed, is the most miserable self-deceit. In the hopes of sinning with impunity, you become infinitely more wicked, and shelter yourselves under an excuse, which may be exposed and laughed at by a child. Mr. Carlile's conduct and fate will serve to illustrate my

position. He thought fit to break the law; and pleaded in his defence, that there was no law to break. Yet the verdict has been pronounced, and the sentence will follow; and it will be inflicted without any regard to his dissent or disbelief.

I shall probably resume this subject at a future opportunity. For the present, I beg leave to subscribe myself your

CHRISTIAN FRIEND.

Analysis of Waterland's Treatise, entitled, "Regeneration stated and explained according to Scripture and Antiquity, in a Discourse on Titus iii. 4, 5, 6." A new Edition. pp. 61. Rivingtons. 1806.

ST. PAUL, in the text, explains God's method of saving both Jew and Gentile under the Christian dispensation. He did it, and he does it, of free grace and pure mercy, not for or by any righteousness which we have done, or do, by our own unassisted abilities; but by the washing, or laver of regeneration, and renewing of the Holy Ghost; i. e. by the sacrament of Christian baptism, considered in both its parts. The texts were thus understood by the ancients, and this interpretation is critically just. The latter part of it is nearly parallel to the words of our Lord, John iii. 5. which also were anciently, and ought to be understood of baptism. The doctrine of both texts is, that the Holy Spirit, in and by the use of baptism, regenerates the man, and causes the new birth: our Lord speaks only of regeneration, the Apostle speaks of renovation also, which, though distinct in name and notion, is nearly allied in end and use: both are of one and the same origin, often go together, and are perfective of each other.

The plan and design of this discourse are,

I. To explain the name and notion of *regeneration*, shewing what it is, and what it contains, as also what concern it has with Christian baptism, called the laver or fountain of it.

II. To consider what the *renewing*, mentioned in the text, means; and how it differs from, or agrees with, *regeneration*; and what connexion both have either with *baptism* here, or with *salvation* hereafter.

III. To draw some proper *inferences* from the whole, for preventing mistakes in these high matters, and for our better improvement in Christian knowledge and practice.

I. Regeneration, or the new birth, means the spiritual change wrought upon any person by the Holy Spirit in the use of baptism, whereby he is translated from a natural state in Adam, to a spiritual state in Christ. The name was used by the Jews to signify the admission of heathen proselytes into their church by baptism, after which they considered them dead to their former state, and born anew to the privileges of the children of Israel, and the church of God. Our Lord adopted the name, and sanctified the rite, to higher and holier purposes: he improved the notion also, by introducing the mention of the Spirit, and extended the ordinance, and made it universal, by requiring every convert to Christianity to be baptized. Every one must be born of water and the Spirit, not once born of water, and once of the Spirit, so as to make two new births; but once born of both, born of the Spirit in or by water, while the Spirit primarily or effectively, and the water secondarily or instrumentally, concur in the same birth ordinarily the result of both, in virtue of the divine appointment.

It was common with the ancient fathers to consider the Spirit and the water under the emblem of a conjugal union, as the two parents,

and the new born Christian as the offspring of both. Whatever may be thought of the figure, it at least proves, what the ancients thought concerning regeneration; and Dr. Wall has proved, beyond controversy, that the Greek and Latin fathers not only used the word for baptism, but appropriated it to baptism, so as to exclude any other conversion or repentance from being signified under this name; so that regeneration was either baptism in both its parts, or the change of state wrought by the Spirit in or through baptism. There can therefore be but one regeneration, because there is but one baptism. Again: regeneration, as to the regenerating agent, is the first admission; and as to the recipient, the first entrance, into the spiritual state; and therefore, as there cannot be two first admissions, or two first entrances, neither can there be two regenerations. The analogy between the natural and spiritual life, teaches the same truth: nor are there more than three lives, or three births, in which any Christian is concerned; viz. 1. the natural birth; 2. the spiritual birth of water and the Holy Spirit; 3. the birth of the resurrection into a life of glory.

This regeneration is spoken of by St. Peter, in an active sense, ("God hath begotten us again to a lively hope:") and in a passive sense, ("being born again, not of corruptible seed, but of incorruptible, by the word of God," i. e. by the words used in the form of baptism, or by the word preached, conducting men to faith and baptism.) These texts speak of the new birth, as a transient thing, once performed, but always retaining its virtue. When the phrase "born of God," is used to denote a permanent state, it is to be understood of a person who *has been* born of God, and abides entirely in that sonship or spiritual state; and such is the import of the kindred expression, "born of a woman." It is God who regenerates or makes the

grant; man merely receives, or is acted upon; though sometimes he is active in qualifying himself, as in the case of adults; and sometimes entirely passive, as in the case of infants. All the blessings of this regeneration may be reduced to two, namely, remission of sins, and a covenant claim to eternal happiness. These blessings may be forfeited, or entirely lost; if the person revolts from God, either for a time or for ever; and such person is no longer in a regenerate state, as to any saving effects; but the original grant of sonship, nevertheless, remains unimpaired, to be applied upon the person's repentance, in the event of which, he will require not to be regenerated, but to be renewed. The two integral parts of complete regeneration are, the grant made over to the person, and the reception of the grant, the latter varying according to the condition of the recipient, the former remaining always the same.

II. Renovation is a renewal of heart and mind; in adults, it is a capacity for regeneration, rather than regeneration itself; in infants, for the time being, it has no place at all. In adults, it may be, and should be, both before, and in, and after baptism. Preventing grace goes before, producing faith and repentance, which are qualifications previous to baptism, and necessary to render it effectual: in baptism, the Spirit, as it were, fixes his abode with the person, and if his motions are complied with, after the baptism, the renovation continues and improves through the whole life. Therefore, though no Christian is exhorted to be regenerated, there are several exhortations to renewal; e. g. "Be ye transformed by the renewing of your mind." "Be renewed in the spirit of your mind." So the inward man is said to be "renewed day by day." Of Christians, who have fallen off, and are restored, it is not said, that they are regenerated, but that they are "renewed to repentance." Of this re-

novation may also be understood the several phrases of "putting on the new man," of "putting on Christ," and that of "the new creature;" although the last text may very properly be referred to regeneration, as including and comprehending renovation under it.

This distinction between regeneration and renovation, has been carefully maintained by the Lutheran divines, and by our own Church, in the Offices of Baptism, in the Catechism, and in the Collect for Christmas day. The difference will be more easily seen, if it be drawn out into distinct articles; 1. Regeneration and renovation differ in respect of the effective cause; the former is the work of the Spirit singly, in the use of water; the other is the work of the Spirit and the man together: man renews himself at the same time that the Spirit renews him; but man does not regenerate himself, except as he qualifies himself for regeneration, if he be an adult. 2. Regeneration is ordinarily in or through baptism, a transient thing, which comes but once: renovation in adults, is in, before, and after baptism, continuing and increasing through the whole spiritual life: in infants, regeneration precedes renovation. 3. Regeneration can never be totally lost, or need to be repeated; and once regenerate, always regenerate is true doctrine, if it be not meant, that regenerate men cannot fall from grace: renovation may be totally lost, and may need to be repeated.

Regeneration and renovation agree and are allied, inasmuch as the one is an integral part or necessary ingredient of the other; and therefore in adults, both must go together, or the regeneration will not be complete or salutary. This will be more easily understood in the consideration of four particular cases.

1. The first case is that of *adults* coming to baptism, fitly prepared by faith and repentance, and persevering in them to the end. These, in the primitive times, formed the

most numerous class of candidates for baptism, to which, when properly prepared, they were admitted, in order to be effectually born of water and the Holy Spirit. Faith and repentance, though antecedently gifts of the Spirit, were not supposed ordinarily to regenerate them without baptism, which was dispensed with only in extreme cases, and without which, the Church judging by the ordinary rule, deemed no man regenerate. Without baptism, there is no stipulation between God and man; there is no dedication to the Father, the Son, and the Holy Spirit; a man is not buried with Christ in his death, nor planted again in the likeness of his resurrection; he doth not put on Christ, nor is he entitled to the privileges of the Gospel. In baptism only does the new birth, the death unto sin, and the new life unto God, commence. It is then that renovation, which was in some degree previous to regeneration, becomes its fruit and complement, and grows more and more by the in-dwelling of the Spirit.

2. The second case is that of *infants*. Their innocence and incapacity, are to them instead of repentance and faith, and they are capable of being savingly born of water and the Spirit, and of being adopted into sonship, and into all the privileges of that relation. They stipulate and enter into contract by their sureties; they are dedicated to God; the privileges of the covenant are made over to them; and the Holy Spirit translates them from a state of nature, to a state of grace. We therefore pray for them, that they "may be sanctified with the Holy Ghost;" that they "may receive remission of their sins by spiritual regeneration;" that they may be "born again;" "that the old Adam may be so buried in them, that the new man may be raised up in them." We declare afterwards, that they "are regenerate, and grafted into the body of Christ's

Church;" and we give thanks to God, that "it hath pleased him to regenerate them, to receive them for his own children, and to incorporate them into his holy Church." It may be presumed, that from the time of this regeneration, the renewal of the heart commences, and that it proceeds gradually, according to their capacity, in a manner imperceptible to us, but known to the regenerating Spirit, whose they are, until they are defiled with actual sin. In their case, renovation can only follow regeneration, though infants are probably capable of internal grace sooner than is commonly imagined.

3. The third case is that of those who fall away after having been once savingly regenerated. The covenant state of such persons stands, notwithstanding their disobedience, but not in its full saving sense, because one of its integral parts, present renovation, is wanting. But as a house, whose walls are standing, requires not to be rebuilt, but to be repaired; so a person having received regeneration, and losing the salutary use of it, requires not to be regenerated but renewed; that his regeneration, once decayed, may again become whole and entire. Perfect regeneration is to the spiritual life, what perfect health is to the natural: and the recoveries of the spiritual life, time after time, are not a new regeneration, but a restoring or improving of the old.

4. The last case is that of persons who receive baptism in impenitence or hypocrisy. Of these it must be affirmed, that they are born both of water *and* the Spirit, or *neither* of water *nor* the Spirit: otherwise a person might have two new births, one of water, and one of the Spirit; and the first birth being of water only, could not constitute true and valid baptism. Are then the impenitent in baptism born of the Spirit? This can neither be affirmed nor denied, without proper limitations and distinctions; and it

may be useful to observe, 1. the Holy Spirit is concerned in every valid baptism; and in this sacrament, God never fails on his part, however man may fail. 2. The Holy Spirit is in some sort offered to all that are baptized; for it is the very nature of a sacrament, that the grace shall accompany the sign, neither could men receiving the one, be guilty of rejecting the other, unless both were offered. 3. The Holy Spirit consecrates the persons baptized in an outward and relative sense, and the consecration has its effect in their salvation, or their greater condemnation, as they do or do not repent. 4. The unworthy are placed by baptism in a spiritual state, into which no new baptism is requisite to introduce them, and therefore they must be supposed to have the privileges of the Gospel conditionally made over to them, although not actually applied. This grant, if they repent not, will increase their condemnation; if they repent, the conditional grant, of which the saving effects were previously suspended, will at length take place effectually, and their regeneration, begun in baptism, like an indenture executed on one part only, will at length be complete and salutary, not by a formal regeneration, as if nothing had been done before, but by the repentance of the man, and the renovation of the heart, through the Spirit, which had before been wanting.

From these four cases it may be collected, 1. That regeneration, including a grant of remission, and of a covenant claim to eternal life, is a very different notion from renovation, which is only a renewal of heart and mind. 2. That regeneration, especially in infants, is not only different in notion, but really and actually separate from renovation for the time being. 3. That in other cases, regeneration, either including renovation, or being incomplete without it, differs from renovation, as the whole differs from a part. 4. That in all cases, the words stand,

or ought to stand, for different notions, and never ought to be used as reciprocal or convertible terms.

III. The following inferences may be drawn from the preceding argument. 1. Persons who have been baptized, should be exhorted to repentance; but it is highly improper to teach them, that they require to be regenerated, or to lead them to expect a new birth. There is no example in the Scriptures to justify such exhortations: the only text which seems in any degree to countenance a second regeneration, is Galat. iv. 19. "My little children, of whom I travail in birth again till Christ be formed in you." But there is an infinite difference between a minister's instrumentally forming the minds and manners of his hearers to faith and holiness, and the Spirit's authoritatively adopting them into divine Sonship. The one, like the renewals of the Spirit, may fail, and need to be repeated; the other wants not to be reiterated, because it cannot be made void. The mistake has been to misinterpret texts which relate to water baptism, of a baptism of the Spirit only. Thus was baptism separated from regeneration. Renewal of state was next confounded with renewal of heart, or regeneration with renovation. Conversion and repentance were afterwards considered as terms equivalent to regeneration: and by these means, infant regeneration first, and infant baptism next, were brought into disrepute. Such mischiefs arise from the misuse of words.

2. It is not only very improper, but it is very mischievous, to call upon men to be regenerated. For, 1. To teach the common people that they should be regenerated, rather than that they should repent, is to give them an obscure lesson, instead of a clear one. 2. To accustom them to a wrong sense of the word, in opposition to that in which it is used in our public offices, where they are taught, that they have been already regenerated, will both confound their understandings, and fill them with

many vain scruples. 3. They will thus be called away from considering their baptismal vows, and directed to an unedifying pursuit. 4. They will be led to neglect the severe examination of their past lives, and to search for what they call impulses, or inward feelings of the Spirit. 5. When they have once persuaded themselves, that they are full of the Spirit, they will be prone to follow any imaginations of their own, and have the presumption to impute it to the blessed Spirit of God. When repentance is laid aside for regeneration by the Spirit, it is an easy transition to inspiration in its improper sense; and when men once mistake their own presumptions for the dictates of the Spirit, they will not scruple to set up a new rule of Christian faith and conduct, in opposition to the Scriptures.

3. The only marks of renovation, or renewal of heart and mind, (for "marks of regeneration" is most improper language), are a good conscience, to satisfy ourselves; and a good life, to satisfy others. These are infallible marks, which every

good Christian has, and every bad one wants: and nothing is more dangerous, than to trust either to warm impulses, or to godly intentions, without first strictly inquiring into the nature of the acts, and the lawfulness of the means to be employed for obtaining the end desired.

4. It is right that all our passions should be brought to centre in God, but they should also be accompanied with reason and discretion, in the use of just and proper means. Zeal must be contented with the prescribed method of reforming the world, nor may any private spirit be put in opposition to the Scriptures, by which every spirit must be tried.

Lastly. As we have received regeneration in our infancy, let us preserve, or repair and improve it, by a daily renewing of the inner man, by a regular obedience to all the commandments of God. This will be the only mark of our love to God, and of his love to us; and let the wisdom of the serpent always accompany the innocence of the dove, and religion and discretion go hand in hand together.

REVIEW OF NEW PUBLICATIONS.

A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By C. J. Blomfield, B.D. pp. 178. Cambridge. 1819.

IN an admirable Sermon, preached some time back, before the University, of which he is a member, Mr. Blomfield enforced the necessity of a reference to the traditions of the Jews, in the interpretation of the New Testament. After pointing out the utility of this principle, by giving examples of its application to several passages in the Gospels, he observed, in conclusion, that even the brief and cursory view to which he was necessarily limited, would go far to furnish an answer to the question why the

grand doctrine of our Saviour's divinity is, in most parts of the discourses recorded in the Gospels, asserted consequentially and by implication rather than in direct and express terms. The answer is that an examination of Jewish tradition gives us good reason to suppose that the divine nature of the Messiah had always been, and was, at that time, a fundamental article of belief among the orthodox Jews, and therefore it was not to be expected that our Saviour would be forward to assert a doctrine which few of his hearers doubted. The position here taken up is that which Mr. Blomfield has defended at length in the work before us. Before we proceed to an examination of it, we must take the opportunity here presented us, of pressing on every

student in Divinity the great advantage to be gained in the interpretation of the New Testament by a familiar acquaintance with the contemporary theology of the Jews. The most inattentive reader must observe that our Lord's addresses to the Jews almost universally presuppose, on their part, an extended knowledge of their own theological history. It could not, in fact, be otherwise. To the Jews, exclusively, every revelation had been made, and every record of God's promises committed, to be preserved by them in one shape or other. Of the completion of the greatest of these promises, the Jews were in anxious expectation. Not only the learned and skilful interpreters of prophecy, but the people at large. The constant reading of their sacred books had taught them how expressly the promise was made, and had taught them too, by infallible signs, to judge when it was really fulfilled. On a full correspondence to those signs, he who professed to come as the accomplisher of this great promise, must depend for credence. Accordingly we find our Lord, whenever he argued with the Jews, always arguing on this ground, namely, the complete correspondence exhibited in his birth, life, and miracles to that which was foretold of the promised Messiah.

This at once brings us to the absolute necessity of a perfect understanding of the books of the Old Testament, in order to the due explanation of the New, and of always remembering that they are not to be taken as two unconnected systems, but as one harmonious whole; the one imperfect without the other, the Old Testament looking to the New for the perfection of that of which it was but the beginning; the New referring to the Old for its very groundwork and foundations. But a very little consideration will teach us that without some farther help than the Old Testament itself, we

are not on the same favourable grounds for understanding it as they were, for whose use it was expressly written. The scantiness of the historical accounts contained, for instance, in the books of Moses, which have frequently been urged by objectors as arguments against their truth, arose, without doubt, from his having had it in view to deliver to the Jews not a full history even of their own ancestors, since the time of the creation, but a comprehensive view of all the most remarkable instances of the divine interference in human affairs. He therefore wholly omitted, or slightly alluded to many peculiarities in their early history, under the consideration that the people for whom he wrote were well acquainted with them. They had, in fact, in much later times, by tradition * only, the knowledge of facts not recorded in their Scripture. Again, with regard to the prophetic writings many instances may be brought from the New Testament to shew that there was among the people a sense affixed to many prophecies, which are not absolutely deducible from their very words, but which was affixed to them by tradition, as their real sense, and the correctness of which is established by our Lord himself appealing to it. See John iv. 25. (which refers to the traditional explanation of Deut. xviii. 15. 18, 19.) and Matt. xi. 4. which refers to the traditional augmentation of Isaiah xxxv. 1 †.

Mr. Blomfield, in the Sermon before alluded to, remarks, with great justice, that it is very important to observe that our Lord constantly referred to the *παλαια*, or expositions of the ancient prophecies

* See Allix's Judgment of the Jewish Church, p. 13, who has collected many instances.

† Schickard (Bechin. Happ. Disp. i. p. 21.) and Leusden (Philol. Ebræo-Mixt. Disp. p. 35.) consider this addition as taken from a Targum. See Pfeiff. Theol. Jud. p. 56.

‡ Reference, &c. p. 9.

universally received among all the Jews, (except the Sadducees and Essenes,) as containing irrefragable arguments of his own mission. In order then to ascertain the sense which the Jews of the age of our Lord affixed to their own Scriptures, and particularly to those most important parts required in the exposition of the New Testament, recourse must be had to a comparison of the various questions and discourses of the learned Jews recorded in the Gospels with the ancient Targums, or paraphrases of Scripture. We do not think it necessary here to enter into any defence of their antiquity: at all events they may be fully depended upon as conveying to us the principal features of Hebrew theology, and we must always consider them not only as advantageous but as essential to him who would be rightly "instructed unto the kingdom of Heaven."

We now return to the main subject of this article, and proceed to lay before our readers some account of the very interesting work before us. We presume there are few theological readers unacquainted with Dr. Allix's Judgment of the Jewish Church against the Unitarians, in which that truly ingenious and learned Divine attempts to show that the doctrine of the Trinity was once not unknown to the Jews. In short, that they entertained the same notions with regard to the godhead that we hold under the light of Revelation. Now Mr. Blomfield's work appears to us a most judicious modification of this hypothesis, in which while all that is really valuable in Allix is retained, those parts where he has, perhaps, in favour of his hypothesis strained a text, or done violence to the literal sense of the inspired writers is carefully rejected. While we say this, however, we beg not to be understood as intending to convey the idea that Mr. Blomfield's work is merely an alteration and improvement of Dr. Allix's. It is truly ori-

ginal in manner and matter, but as it goes over, of course, precisely the same ground, many of the proofs and illustrations must necessarily be the same; and Mr. Blomfield, with the candour which always characterises minds of his order, acknowledges his obligations to Dr. Allix repeatedly.

The first section takes a view of the general state of religious belief with regard to the promise of a Redeemer in the ages which preceded that of Moses. In the first chapter, after observing that the object of Moses was to establish a pure theocracy, and that consequently his writings contain an account of those transactions of God with mankind which might exhibit him first as the governor of the universe, and secondly as more peculiarly the protector of the descendants of Abraham, with a constant reference* to the great and ultimate purpose which this particular dispensation of his providence was intended to effect, Mr. Blomfield says that before building any hypothesis on the materials derived from this succinct account of Moses, it is right to enquire into his sources of information, or in other words, how far he may be considered to have been inspired. On this much and long disputed question Mr. Blomfield takes a middle ground, and observes that as on the one hand it is absurd to suppose a man inspired with what he already knows, as Moses must have been with many of the facts he mentions. So the peculiar form of Genesis, the nature of many facts omitted, and many inserted clearly show that the book was not the unassisted work of man, he concludes

* In confirmation of this view of the object of the Pentateuch, Mr. Blomfield afterwards (p. 54.) cites the words of Philip, (John i. 45.) "We have found him of whom Moses in the law did write," observing justly that the original words *ὃν γράφει Μωϋσῆς ἐν τῷ νόμῳ* ought to be rendered, Whom Moses described in the law.

that Moses was guided to commit to writing so much of the history of the world as related to the scheme of Redemption, and prevented, if there was, indeed, need of such prevention from falling into error. The choice, *perhaps*, of particulars, and *certainly*, a security from misrepresentation were the effects of inspiration, but Moses was left to consult all sources of information open to him, and to express the fruit of his enquiry in his own language.

Mr. Blomfield proceeds then to show that the supposition of their being many such sources of information is so far from affecting the veracity of the books of Moses, that it strengthens it, and sets, in a stronger light, the uniform consistency of the divine plan of redemption, and that there were, in fact, many such sources of information from the very earliest ages of the world. If this were not the case, the alternative would be that all the traditions on which the religion of the Jews was built, before the law was given, and the repeated promises of a Redeemer were wholly forgotten, and the scheme of mercy would have suffered, if the expression be allowable, an interruption of its continuity, which is inconsistent with its importance. It is surely a more probable supposition that Moses collected all the traditions which had reference to a Redeemer, and had been handed down from the creation, to form, as it were, a continued genealogy of the Promise. Mr. Blomfield then proceeds to prove, in a most ingenious and satisfactory manner that the sacred writings shew that the Jews were acquainted with many peculiarities in their history, of minor importance, and that there were, in the earliest times, traditions relating to things of far less consequence than the scheme of redemption*. The

obvious inference is, that the tradition of greatest importance could not have been lost.

"In fact," says Mr. Blomfield, (p. 26.) "I know not whether it be going too far to say that if any intimation of a Redeemer was, at any time, vouchsafed by the Creator to his fallen creatures, it would hardly have been consistent with the uniformity and majesty of the divine counsels that it should ever, at any subsequent period, be entirely obliterated from the mind of man."

That the knowledge of the Promise was not universal is most true, but this is no defect in the dispensation itself, but the necessary consequence of the perverseness and corruption of mankind. The posterity of Cain, like their ancestor, rejected it, and the descendants of Seth preserved it in faith and hope. So after the deluge the sons of Shem handed it down in unbroken succession, while the posterity of his brethren forgot or rejected it.

Having thus shewn, from allusions contained in the Pentateuch, that there were many traditions subsisting among the Jews relating to things not on record, *before* these books were written, and thence deduced the conclusion that the most important tradition of all, must also have existed in the ages previous to Moses. Mr. Blomfield proceeds to point out the traces of a belief in the Promise of a Redeemer, which actually occurs in the books of Moses, and he commences with acknowledging his obligations to Dr. Allix, whose remarks on Scripture are written with the same intention. We confess that we know few books which we have read with more plea-

(which two last passages refer to traditions subsisting even in the Apostle's times; see 2 Pet. ii. 4., Jude 6. Such a tradition is also probably alluded to in 2 Pet. ii. 3.) Mr. Blomfield cited Job viii. 8., xv. 17. as actual statements of the existence of such traditions. Some of the above instances are also cited by Dr. Jenkin, (Reasonableness, vol. i. p. 57.) who adds, Gen. xi. 29., xxxvi. 39.

* We cite the passages referred to by Mr. Blomfield, Gen. iv. 22. and 26., vi. 2 and 4., xxxvi. 24.; Job xiv. and xv.

sure, notwithstanding the uncouthness of the style, and we may add, with more instruction. It has long been a fashion to consider Allix as a fanciful and visionary writer; and some instances may, no doubt, be brought forward, of his having leaned too much to the hypothesis he supports, but we know no writer of equal imagination who has done so, as little; no one who has brought forward so many hypotheses, who has done so with equal moderation, and supported them by equally powerful arguments. We trust, indeed, that Mr. Blomfield's testimony to Allix's merit, may be the means of more justice being done to his brilliant genius and his profound learning in Jewish theology.

The first promise recorded was immediately after the fall, and it was sufficiently plain for our first parents to understand that one of their posterity should destroy the enemy who had undone them. Eve imagined her first born was this avenger, for she said, "I have gotten a man from the Lord," or according to some interpreters, "I have gotten a man which is the Lord *." Again, on the birth of Noah, Lamech says, "This same shall comfort us concerning our work, because of the ground which the Lord hath cursed†." When there is a manifest allusion to the curse and the promise, the same belief seems to have actuated Abra-

ham and Sarah, and accounts for the desire which they and others of their family had, not to die childless. Hence, says Mr. Blomfield, Sarah * probably gave Hagar to her husband, and hence arose the insolence of Hagar when she imagined that she was about to give birth to a child, who might inherit the Promise. The insertion of this and many other apparently irrelevant circumstances in Genesis may be accounted for, by supposing that Moses intended to show how the minds of the faithful, in all ages, were filled with expectation of the Promise †.

We agree with Mr. Blomfield in thinking it uncertain how far Moses was enlightened on this point, previous to his investiture with a divine commission, and likewise in decidedly referring the words of Balaam ‡ not to David but to the Messiah.

In order to prove that an expectation of the Messiah subsisted among the more remote tribes, Mr. Blomfield takes the book of Job into consideration, and pronounces for the opinion of the Jewish commentators and Origen; that it was written by Job or his friends ("or perhaps we may add by some of his descendants,") in the language of the country where he resided, and translated by Moses into the Hebrew tongue, or if not translated, (for possibly Schaltens is right, in thinking that the Arabic of that early age did not differ so much from the Hebrew as to make translation necessary,) adopted by the Jewish legislator with a few alterations §.

* Pfeiffer (Dub. Vesp. 37.) gives this interpretation, and (after Schmidius) thinks that Eve called her son *אִלִּי* "*boni ominis causa*," not as believing him to be the avenger, but because on producing him she faithfully believed that the true Redeemer would come in time. The name is interpreted by Schmidius, Pfeiffer, with his usual affectation, says, is "*thymo dulcor Hyblæ*" to him.

† Gen. v. 29. See Pfeiff. Dub. V. x. 5, 6. who, with Schmidius (Coll. Bibl. i. p. 162.) agrees in this opinion. The value of Pfeiffer's opinions very much depends on the persons whom he relies upon for them.

* This is also Allix's supposition, (Reflections, p. 75.)

† See Allix's Reflections, p. 76.

‡ Numb. xxiv. 17.

§ This latter supposition is in coincidence with Dr. Magee, who observes that it accounts for the occasional and partial resemblances of expression between the book of Job and the Pentateuch, if any such there be. (Magee on the Atonement, vol. ii. part i. p. 83.) These resemblances are strongly assailed by Dr. Kennicott. (Remarks, &c. p. 153.)

We must here express our obligations to Mr. Blomfield for having asserted the truth of the antient interpretation of that splendid passage, in which Job declares his conviction of the existence of a Redeemer, in opposition to the languid and almost senseless explanation affixed to it by the foreign divines. We have here, on our side, as Mr. Blomfield remarks, the most powerful arguments of language, analogy, and authority, for the original expression is one emphatically applied to the Redeemer; this interpretation best preserves the consistency of the passage, and it is supported by the most antient and learned interpreters. We have always thought that the censure which Mr. Blomfield bestows on the German critics on another occasion (and in our opinion most deservedly) was extremely applicable to their determined attempts to explain away this passage, and prevent its being used in confirmation of the doctrine of Redemption.

"When a typical and secondary sense is to be put on any words of Scripture, we are required to bring forward the express testimony of our Saviour and his Apostles, an unbroken line of tradition, and an exact analogy; but if a passage is to be simplified, which would otherwise be irreconcilable to their opinions, a single argument or objection is sufficient; authority and tradition go for nothing with these *casuists* guides, who strain out a gnat, and swallow a camel."

The same observations, *mutatis mutandis*, apply to their explanations of the words before us. The word *Goel*, which our translators render *Redeemer*, is used of the Second Person of the Godhead, in the following passages, Gen. xlviii. 16*.

* See Allix's Dissertation at the end of his Judgment of the Jewish Church, p. 435. and St. Jerome on Isa. lix. 1. The Septuagint translates the word *αγγισιν* (in Ruth iv. 8.) and this answers exactly to Mr. Blomfield's interpretation of the word *Goel*—"a Person who by right of consanguinity lays claim to a person or thing, redeems it with a price, and vindicates its rights."—See Bate's Crit. Heb. in 7N2.

Isa. lix. 20. (and St. Paul's translation, Rom. ix. 26.) as is allowed by, we believe, almost all the interpreters; and we must add the following passages, in which the verb of which the word in question is a participle, is used in passages expressly referring to the coming of the Messiah.—Isa. xxxv. 9. xliii. 1. li. 10. lii. 3. lxiii. 4.

Having shewn that a knowledge of the promise subsisted down to, and in the time of Moses, Mr. Blomfield, before proceeding to shew its existence in subsequent times, takes occasion to solve some objections of the Socinians, who assert that in Rom. xvi. 25. St. Paul expressly declares that it was only in his time that the mystery of Redemption was disclosed, and thence argues that the whole scheme, in all its parts, was hidden in the counsels of God, till the season of its full disclosure.

Now, says Mr. B. such an exposition is at variance with the text itself, which says that the mystery was made manifest by the Scriptures of the Prophets. So that it was not absolutely hidden, but only in some of its parts, which is also implied in Eph. iii. 16.

Again, this mystery (as is proved by 1 Tim. iii. 16.) embraces the doctrine of the manifestation of the Messiah in the flesh, as well as his divine nature; and it is by no means necessary that they who believed the latter should have had any expectation of the former.

Again, on the admitted fact, that the knowledge of a Redeemer, existed *only* among a few, it may be asked what reason we have for believing that there existed an enlightened few, who treasured up these arcana, and transmitted them unimpaired, and whether they would not have committed their knowledge to writings, which Ezra would certainly have never excluded from the Canon of Scripture. Mr. Blomfield answers that it appears clear that down to the time of Moses, we have found traces of a belief in a Redeemer,

not general certainly; but familiar to those believers mentioned in Scripture, and hence we may fairly conclude, familiar to others in the same circumstances. They who knew the Promise could not but meditate on it, and communicate it to their friends and families; but it is not *necessary* that they should have committed their speculations to writing; nor if they had done so, is it at all clear that these writings would have been received into the Canon of Scripture, as there is no reason to suppose them dictated by inspiration. Mr. Blomfield offers proofs however that some such documents did exist, from the passages in which the colleges of the prophets are mentioned, and some others where mention is made of books now no longer in existence. In these colleges it is most probable that every thing was collected which could throw light on the Scriptures, and they would hardly have been formed unless there had been materials for study.

We now come to the age of David, and the dignity with which he was invested, made him a fit person to foretel the superiority of that Messiah, of whom he was to be the progenitor. The second Psalm is referred by the Apostles to David as its author, and the Messiah as its object; an opinion which is probably much older than the time of the Apostles. Rosenmüller * denies its truth, but with the Apostles on our side, we may venture to bear up against his authority. One thing is certain, that the Jewish Doctors applied this psalm to the Messiah, as they also did the 110th, which is more

frequently referred to by the Apostles than any other. Mr. Blomfield might have added, we think, references to some other Psalms of David, which by the Jewish Doctors were referred to the Messiah, particularly Psalm xxii. xlv. 3. and lxxxix. 15 *. He goes on to observe that the expressions in Agar's prayer, (Prov. xxx. 4.) refer so manifestly to the Messiah, that we may conclude that Solomon had been instructed by his parent in the grand doctrine of the Messiah's exalted nature †.

Over the period enlightened by prophecy, Mr. Blomfield passes more rapidly, because there the features of the promised Messiah's character are too distinctly marked out to require comment, and proceeds to enquire into the opinions of the Jews during the period after the interruption of prophecy.

Mr. Blomfield observes that their custom of expounding Scripture shews that some system of interpretative theology obtained amongst them, and the question of Herod to the High Priests and Scribes, as to the place of the Messiah's nativity, with their ready answer, shews that his coming was a matter of meditation among them. Again, when John the Baptist proclaimed the approach of the *kingdom* of heaven, the Jews understood the expression as referring to the reign of King Messiah, which was usually called so, and our Saviour therefore in his discourses with the people constantly uses the term. These circumstances put together are strong evidence, and in addition it must be observed, that our Saviour's adversaries are so far from denying the divine origin of the Messiah, that they considered the pretensions of Jesus as actually blasphemous. The best traditional books of the Jews contain many remains of this ancient doctrine; and Mr. Blomfield with

* Mr. Blomfield calls him the most learned of Biblical critics. We confess his learning, but at the same time, we must say, that as far as his own opinions are concerned, the perusal of his Commentaries has given us very little satisfaction or instruction, and should gladly see them superseded by a judicious selection of Critical Notes, of reasonable compass, for the benefit of students in Divinity.

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* See Allix's Judgment, p. 36 and 44.

† See Allix, *ibid.* p. 140 and 267.

4 X.

his usual judgment, points out the degree of credit to be given to these works. We cannot follow him through this part of the question, but must content ourselves with giving some instances of the use made of the Targums in support of Mr. Blomfield's opinions.

(1.) That the name of Jehovah is incommunicable to any creature, is stated by the most learned of the Jewish Rabbies: yet Jonathan applies it to the Messiah in Isa. xxviii. 4. and it is so applied by Isaiah, (viii. 13.) Hosea, (i. 7.) Zephaniah, (iii. 5.) and Jeremiah, (xxiii. 5, 6.)

(2.) The Person who held intercourse with the Patriarch is frequently called by the Chaldee Paraphrasts the word of God, and the same passages, they in some instances refer to the Messiah. Now it is objected that in the Targums this expression is a mere periphrasis for God. Mr. Blomfield cites several passages not liable to this objection. We select one in the prophecy of David—"The Lord said to my Lord," &c.; the paraphrast has "the Lord said to his Word."

The chapter in which Mr. Blomfield considers the actual state of belief among the Jews in our Saviour's time, we consider as peculiarly judicious. Having stated his objections to Dr. Allix's hypothesis, that the Trinity was a doctrine known to the Jews, and that they expected the Messiah to be the true God, he observes that the Jews were but unskilful metaphysicians, and probably saw no contradiction in the notion of a being created yet divine; partaking of the nature of God, yet not co-eternal with him; in short, that from the imperfection of their knowledge, their opinions did not differ very widely from those of the Arians. And this, as he justly observes, is all that it is important for us to prove that they expected a being not merely human; that is, in a controversy with the Unitarian; because if it appears that our Lord sanctioned this notion in the Jews,

so as rather to heighten than lower it, it follows that he acknowledged himself to be more than man, which is sufficient against those who maintain his simple humanity, and argue with us that there is no medium, that he was either God, or in no degree partook of the Divine nature. The Arians must be refuted with other arguments. Mr. Blomfield then cautions his readers against supposing that he means at all to express a belief that the Jews had altogether correct notions concerning the Messiah's office, and the economy of his government, but merely with regard to his nature. In fact, the figurative terms in which the benefits of his kingdom are shadowed out, were not unlikely to mislead the ignorant, yet we find suitable notions of some of these benefits were entertained by those who had heard the prophecies which related to them. Even the Samaritans (as we learn from John iv. 25.) understood the prophecy of Jeremiah (ch. xxxi. v. 22—34.) as promising that the Messiah's advent would diffuse religious light through the whole world; a promise in expectation of which the Jews called the Messiah, *the Light*;—and in fulfilment of which our Saviour expressly attributes to himself the office of enlightening the world. See John i. xii. 46. viii. 12. Luke xvi. 8. Again, the frequent recurrence of the phrase "the kingdom of heaven," with reference to the Messiah's kingdom, without explanation, shews that it was a phrase familiar to the Jews, and not misunderstood by them. Allix* observes, that the Baptist in his proclamation, "Repent ye for the kingdom of heaven is at hand," did not find it needful to correct the errors in opinion that reigned among the people, but only exhorted them to repentance. The address, again, of the dying malefactor, is a strong proof that the

* Judgment, p. 10.

Jews expected their Messiah to establish a heavenly kingdom, while we freely confess that they expected from him also the restoration of their temporal one. Mr. Blomfield after giving a summary of the theological opinions of the better informed part of the Jews, concludes with refuting an objection made to the hypothesis of there being an expectation of a divine Messiah among the Jews. The objection is, that when our Saviour asserted that he was the Messiah, the assertion gave no offence, but that when he pretended to be the Son of God, he was accused of blasphemy. The objection, says Mr. Blomfield, is not founded in fact; the very sum of his offending was his laying claim to the title of the Messiah. The fact is, that for any man to profess himself to be the Messiah was an offence against their law, inasmuch as by so doing he claimed to be the Son of God. See John xix. 7.

We have now gone through Mr. Blomfield's work, and the copious view we have taken of it, will already have shewn our readers how highly we think of its merits. But it is not merely on account of the intrinsic merit of the work before us, that we rejoice at its appearance. It is indeed no ordinary matter for satisfaction to know, that a man of Mr. Blomfield's talents and erudition has applied himself to so truly valuable and useful a department of theological research. In these days, when it seems to be almost a matter of contention which writer shall outdo all others in bringing forward his own unauthorized and unsupported interpretations of Scripture, which shall be foremost in defying every law of sound interpretation, and in setting aside every help to the understanding of Scripture, but his own capricious conceits, we do indeed rejoice at finding one who has raised himself alike by his talents, his judgment, and his profound erudition, to so commanding

a height in the regions of antient learning, bringing those talents, that judgment and that erudition to throw light on the important studies of his profession. There have been times when we have almost turned sickening away from the contemplation of the absurdities vented by the would-be theologians of this day, and deplored the weakness of human reason which could give birth to such crude and monstrous theories, if indeed that name be applicable to a series of unconnected and unsupported assertions; but our better hopes revive when we see talents like those displayed in the work before us, thus applied to the best and noblest of purposes. The elucidation of God's word according to sound and established laws of interpretation, and aided in their design by stores of wide and extended learning—"How much more rational and profitable employment it is," we use Mr. Blomfield's words on another occasion,

"To apply the various stores of biblical learning, the authentic records of history, and the certain rules of philology, to setting in the clear light of sound interpretation the words of Him who spake as never man spake, than, on the one hand, to embark with the volume of Scripture upon the ocean of doubt, with no star to guide us, but the glimmering light of human reason, obscured by prejudice and pride; or on the other hand, to soar on the wings of enthusiasm to that doubtful and misty height from which the sure and steady guides of the human mind, the clear lamp of truth and the beacon of common sense, can no longer be discerned."

We cannot close these remarks without observing the wide range of theological reading displayed in the notes, and without expressing our earnest hope, that we may soon meet Mr. Blomfield on these grounds again.

Political and Literary Anecdotes of his own Times. By Dr. William King, Principal of St. Mary's

Hall, Oxon. Second Edition.
Pp. 252.

IT was said of the Letters of Atticus, that he who read them required no other history of the times in which he lived. The letters and private memoranda of men of talent and observation, who mix in the higher classes of life, will naturally contain many facts, which escape the notice of the ordinary historian, and contribute to the developement of the secret causes of events, which it is beyond the power of the distant observer to comprehend. The Diary of Dodington unfolds the intrigues of the court in his time, and exhibits instances of interestedness and duplicity, which it would be hard to believe upon the authority of any person who was not implicated in the transactions which he relates. The Political Anecdotes of Dr. King include much of the private history of the Pretender, which no one not in the confidence of that infatuated and unhappy prince could have communicated, and the publication of which will form in the judgment of the historian and the biographer the most valuable part of the volume.

A more important use of these private letters and memoranda is to assist in tracing the moral history of the age and, in connection with the drama, to introduce the reader to an acquaintance with the continual fluctuations in the manners and habits of domestic life. For the same purpose we would recommend many of the papers in the *Spectator*, and other periodical essays, as they have been applied by Mr. Brewster in his interesting *Secular Essay*, and much supplementary information of the same kind may be gleaned from Dr. King's Anecdotes, which would have been more properly designated "Essays and Disquisitions upon various Subjects, moral, literary, and political, illustrated by Anecdotes of his own and other Times and Countries." At least we cannot

trace the connection between the banishment of Ovid, the subject of one of the essays, and the times of Dr. King. The Principal was a man of high attainments, natural and acquired; of much acuteness and penetration; of bold and energetic mind; with an understanding highly polished and cultivated; of high integrity and invincible independence of spirit. In the possession of these qualifications, he associated much with mankind, and had peculiar opportunities of observation which he did not neglect to use, and which he cannot be charged with misapplying, when his judgment was not biased by political partialities or antipathies, or a saturnine reflection was not provoked by the mention of vices, to which he was himself a stranger, and which in his soul he abhorred.

Among his contemporaries was Atterbury, whom he places in a very amiable light.

"In 1715, I dined with the Duke of Ormonde at Richmond. We were fourteen at table. There was my Lord Marr, my Lord Jersey, my Lord Arran, my Lord Lansdowne, Sir William Wyndham, Sir Redmond Everard, and Atterbury, Bishop of Rochester. The rest of the company I do not exactly remember. During the dinner there was a jocular dispute (I forget how it was introduced) concerning short prayers. Sir William Wyndham told us, that the shortest prayer he had ever heard, was the prayer of a common soldier just before the battle of Blenheim: 'O God, if there be a God, save my soul, if I have a soul!'" This was followed by a general laugh. I immediately reflected, that such a treatment of the subject was too ludicrous, at least very improper, when a learned and religious prelate was one of the company. But I had soon an opportunity of making a very different reflection. Atterbury seeming to join in the conversation, and applying himself to Sir William Wyndham, said, Your prayer, Sir William, is indeed very short; but I remember another ass short, but a much better, offered up likewise by a poor soldier in the same circumstances: 'O God, if in the day of battle I forget thee, do not thou forget me!' This, as Atterbury pronounced it,

with his usual grace and dignity, was a very gentle and polite reproof, and was evidently felt by the whole company." P. 9.

This is but too faithful a picture of domestic life; and amidst the heedless ambition of wit, which generally animates the conversation of the table, it is pleasing to contemplate the effect which may be produced by a little exertion and consistent conduct on the part of men of approved virtue, piety, and discretion. Here the influence, which is lost in more popular assemblies, retains all its force, and not only is deference paid to worth in the general intercourse of social life, but wittlings in their wildest and most boisterous merriment,

—" pietate gravem ac meritis si forte
virum quem

Conspexere, silent, arrectisque auribus ad-
stant :

Ille regit dictis animos et pectora mulcet."

If such a person be not present, or his influence be not exerted, it is vain to conjecture to what extent "the jocular dispute" may not be carried; what profane insinuations and scoffs upon piety may not be uttered, even before the ladies, before the children, and before the servants. There is an affecting anecdote in the writings of the benevolent Jonas Hanway upon this subject: a gentleman went to visit a servant, who had been convicted of robbing his master, and was lying under sentence of death. Inquiry was made into the motives, which led to the perpetration of such an offence, and the answer was to the following effect: "Sir, from the conversation which I overheard, while I was waiting at your table, I learned to put away the fear of God: when that fear was gone, I could not be restrained from any crime by the fear of man." Can words convey a stronger reproof of the unguarded conversation at the dinner table?

Dr. King, in his most especial antipathy, included every thing which had the appearance of meanness and avarice, which he again and again

condemns with the keenest poignancy of wit. There is a highly amusing essay on the practice (may we call it the *obsolete* practice?) of giving vails to servants, p. 50—56, from which we extract the following illustrative anecdotes.

"I remember a Lord Porr, a Roman Catholic peer of Ireland, who lived upon a small pension which Queen Anne had granted him; he was a man of honour and well esteemed, and had formerly been an officer of some distinction in the service of France. The Duke of Ormonde had often invited him to dinner, and he as often excused himself. At last the Duke kindly expostulated with him, and would know the reason why he so constantly refused to be one of his guests. My Lord Porr then honestly confessed that he could not afford it; 'but,' says he, 'if your Grace will put a guinea into my hands as often as you are pleased to ask me to dine, I will not decline the honour of waiting on you.' This was done, and my Lord was afterwards a frequent guest in St. James's-square."

"My Lord Taaffe, of Ireland, a general officer in the Austrian service, came into England a few years ago, on account of his private affairs. When his friends, who had dined with him, were going away, he always attended them to the door; and if they offered any money to the servant, who opened it, for he never suffered but one servant to appear, he always prevented them, saying, in his manner of speaking English: 'if you give, give to me; for it was I that did buy the dinner.'"

There is another essay upon avarice, considered as an incurable mania, and also illustrated by contemporaneous anecdotes, quite sufficient to justify the view which the Doctor hath taken of it; and not the Doctor only, but that more ancient and not less accommodating observer of men and manners, who said,

"Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris egenti vivere fato."

The Doctor is not content with writing an essay upon avarice, and illustrating it by cases of laymen; but, in his passionate abhorrence, he pursues his game into the courts

of the sanctuary, and insists upon the guilt of the hierarchy.

"Butler, who was predecessor to the Bishop of Durham, being applied to upon some occasion for a charitable subscription, asked his steward what money he had in the house; the steward informed him there was five hundred pounds. 'Five hundred pounds!' said the Bishop, 'what a shame for a Bishop to have such a sum in his possession;' and ordered it all to be immediately given to the poor. That spirit of charity and benevolence, which possessed this excellent man, hath not appeared in any other part of the hierarchy since the beginning of the present century. His successor, Bishop Trevor, possessed of a large estate, besides the revenue of his rich bishopric, has a different turn of mind, but in common with many of his own order. To speak freely, I know of nothing which has brought so great a reproach on the Church of England, as the avarice and ambition of our Bishops. Chandler, Bishop of Durham; Willis, Bishop of Winchester; Potter, Archbishop of Canterbury; Gibson and Sherlock, Bishops of London; all of them died shamefully rich, some of them worth more than 100,000*l*. I must add to these, my old antagonist, Gilbert, predecessor to Drummond the present Archbishop of York. Some of these prelates were esteemed great divines, (and I know they were learned men) but they could not be called good Christians. The great wealth which they heaped up, the fruits of their bishoprics, and which they left to enrich their families, was not their own, it was due to God, to the Church, to their poor brethren. The history of the good Samaritan, which was so particularly explained by Christ himself to his disciples, ought to be a monitory to all their successors. I knew Burnet, Bishop of Salisbury; he was a furious party man and easily imposed upon by any lying spirit of his own faction, but he was a better pastor than any man who is now seated upon the bishops' bench. Although he left a large family when he died, three sons and two daughters, if I rightly remember, yet he left them nothing more than their mother's fortune. He always declared that he should think himself guilty of the greatest crime, if he were to raise fortunes for his children out of the revenues of his bishopric. It was no small misfortune to the cause of Christianity in this kingdom, that when we reformed from Popery, our Clergy were permitted to marry. From that period their only care which was natural and must have been fore-

seen, was to provide for their wives and children: this the dignitaries, who had ample revenues could easily effect, with the loss however of that respect and veneration, which they formerly received on account of their hospitality and numerous charities; but the greatest part of the inferior Clergy were incapable of making a provision for sons and daughters, and soon left families of beggars in every part of the kingdom. I do not inquire whether chastity ought to be a requisite in those who are ordained to serve at the altar; it certainly adds a grace and dignity to their function, but I cannot help observing, that our government makes no distinction between a bishop's wife and his concubine, the wife has no place or precedence, she does not share in her husband's honours, although the creation of a simple knight, whose honours like the bishops are for life only, gives a rank and title to his wife. Moreover, as an academician and friend to the republic of letters, I have often wished that the canons, which forbid priests to marry were still in force. To the celibacy of the bishops we owe almost all the noble foundations which are established in both our universities, but since the Reformation we can boast of few of the episcopal order, as benefactors to these seats of learning. The munificent donations of Laud and Sheldon in the last century, will indeed ever be remembered; but let it likewise be remembered, that these two prelates were unmarried. Since the commencement of the present century, I do not remember one of our Right Reverenda, who ought to be recorded as an eminent patron of learning or learned men; but this will not appear very wonderful, if we consider by what spirit they were dignified—*haud equidem spiritu sancto*. And yet in the consecration of these *conge d'elire* bishops, they are said to be called to the work by the Holy Ghost, and in their answer to the Archbishop, they seem to affirm it of themselves." P. 182.

The complacency with which this passage has been copied into the Monthly and the Edinburgh Reviews could not have been exceeded, if each and all of the present Bench of Bishops had been worthy of the imputations which it conveys, and if there be but one, whom this portrait resembles, we desire not to be his encomiast or apologist. This is one of the cases in which Doctor King's antipathy to a particular vice has perverted his general judgment

and good sense, and we are tempted to suspect that he wrote it under a secret anticipation of the glorious and good administration of ecclesiastical affairs, which would distinguish the reign of *James the Third*. There is no such excuse of weakness or of virtue for those who have transcribed his censures without qualification or reserve. "*Judex damnatur cum nocens absolvitur*" is the motto of one of them, and the world well knows, how the precept is carried into execution. The recorded liberality of Butler and of Burnett, and the munificence of Laud and of Sheldon might have been commended by a just judge as they deserved: and from the proscribed list of miserly bishops the name of Sherlock at least might have been erased; of Sherlock who was celebrated for his diffusive munificence and charity, and for the provision which he made in life and in death for the advancement of true religion and useful learning, abroad and at home. Some notice might also have been taken of the disinterestedness of Sancroft, who retired from a palace to cultivate his own garden; of Tillotson, who left no provision for his widow; of Cumberland, whose savings hardly covered the expences of his funeral; of the apostolical Wilson, who was unceasing in works of charity, and of many other prelates, whose characters are free from all stain of the love of money. Some mention might also have been made of Bishop Porteus and Dr. Bell, and their respective foundations at Cambridge; and of Dr. Wills, and his large and judicious bequests to Wadham College and the University of Oxford. The charities of the bishops in the present day are not unknown, and need not to be insisted upon, though it betrays a more than ordinary degree of perverseness to speak of episcopal avarice, without any allusion to such acts of private charity and public munificence in the patronage of every thing which is good, as were

never exceeded by any predecessor of the present Bishop of Durham. If the inadequate incomes of many of the bishops, their necessary and unavoidable expences, and the continual demands which are made upon their bounty, were taken into candid consideration, few men would be found to approve the censorious observations of Dr. King, or his servile copyists, who were not actuated by a secret hostility to the Church of England, and who had not joy in seeing her exposed in the persons of her prelates. The proposal to renew the celibacy of the Clergy is too romantic, too absurd, to be approved in any quarter. At the same time we have no hesitation in saying, that a decent and liberal hospitality is required, as indeed it is practised by the Clergy of all ranks: and we fear not to add, that the arrangements of their houses and their families may differ, and ought to differ, from those of laymen in the receipt of the same income, inasmuch as a clerical estate is but an estate for life, a merely personal advantage, and as it is their office not to follow the manners of men, but to raise them by example to a high and holy standard. To the easy and opprobrious charge of *nepotism* we answer; let the relations of the bishops participate to the full extent of their worth and their ability in their patronage, but let not honours and emoluments be heaped upon them to betray the incompetence of him that receives, and the imprudence of him that gives, and to discourage the assiduity of those, whose only secular hope is founded on the consciousness of deserving the favour and countenance of their diocesan. An unworthy nephew asked to be ordained, that he might be patronized by his Right Reverend uncle; the good bishop immediately refused his request, and liberally provided for him out of his private funds. This is not a tale of other times: both parties it is believed are living, and the cursory mention of

the fact is enough to excite a blush of shame, if such blushes can appear, on the face of the Monthly and the Edinburgh Reviewers.

Dr. King's theological studies appear to have been as profound as his sketches of Ecclesiastical Biography were liberal. If he had read the Scriptures, especially Matt. xxii. 31, 32. with any attention, he would have hardly undertaken the defence of Warburton, and the censure of his adversaries with such confidence of ignorance, as to maintain,

"It was an absurd attempt of those controversial writers who endeavoured to prove against Warburton, that the antient Jews believed the doctrine of a future state, since there is not any where in the books of Moses, so much as a distant hint of this doctrine."

He was more eminent as a tutor, and the advice which he gave to his pupils on the best method of learning to write and to speak their own neglected language with fluency and with purity, can hardly fail of rewarding the *diligence* of the student.

"I have always advised the young gentlemen, who were under my care in the University, or with whom I had any connexion or acquaintance, to get by heart a passage in one of our English classics every morning, in order to speak their own tongue with facility, and acquire a good style in writing. This method I once recommended to two brothers, young gentlemen of a noble family, who had been educated in Holland, and on their return to their own country, could speak no other language than French or Dutch: they pursued my advice with such assiduity that they both became eminent speakers in parliament, and the eldest who is now a peer, is esteemed inferior to no orator in the house of lords." P. 176.

The price which is charged for this book is enough to raise the spirit of Dr. King, and subject the publisher to a long lecture upon exorbitant demands, and the love of money. Eight shillings and sixpence for 252 widely printed pages. We are by no means sure, that the whole might not be comprehended in a single Number of the Remem-

brancer, and be sold without loss for eighteen pence.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Second Visitation of that Diocese, in the Year 1819, by Henry Ryder, D. D. Bishop of Gloucester. 36 pp. Hatchard. 1819.

THERE is much plain and useful matter contained in this address: in the first part those general subjects are brought forward which interest the Clergy in their collective capacity; the second is devoted—

"To such counsel and exhortation as may apply to each branch of individual ministerial duty, as may assist in solving individual doubts; and satisfying individual scruples, as may tend to inform the judgment and stimulate the conscience."

The legislative proceedings of the two last years have been so frequently discussed before, that we shall not follow the Bishop of Gloucester through this part of his Charge. He adds his testimony to all that has been previously said in their favour, and strongly urges his Clergy to co-operate with the legislature in increasing the proportion of resident Incumbents, in improving the situation of Stipendiary Curates, and in providing (whenever it is practicable) that both morning and evening service should be performed on the Sabbath in every Church or Chapel. The following extract conveys information for which we certainly were not prepared, and we can only trust with the Rev. Prelate, that the example of Chester may stir up a holy emulation in every other diocese.

"You will, my Reverend Brethren, be surprised to learn that, though the population of this Diocese has increased about one-third since the days of the justly venerated Bishop Benson, (about 80 years ago) the decrease of full service in our parishes has been in little less than an equal proportion. The cause, and, I would say, the apology, may, in a considerable measure,

be traced to the greatly reduced value of many livings, which, supported by fixed payments, have become, from the *tripled* expence of almost every article, incapable of maintaining a Clergyman and his family, and have induced him to seek an addition to his income by serving the Church of a neighbouring non-resident. Both parishes have thus, perhaps, lost their *second* service; or, if one has retained it, the excessive labour, and the too frequent rapidity, of the Minister: the inconvenient hours of service, and the consequent neglect of attendance upon catechetical or Sunday school instruction have grievously curtailed the benefits of our admirable provision for public worship. We will, however, trust, that the gradual increase of small livings by the annual distribution from the Bounty Board, may ere long remove this cause and the necessity for this apology, and enable him, whose power the legislature has, if not increased, yet placed in a light, which none can dispute, to exercise that power, where needful, without that apprehension of temporal injury to his Clergy, which has hitherto deterred him to a degree perhaps derogatory to his conscientious obligations.

"One of the most extensive and populous dioceses in the North * has now full service, with comparatively few exceptions, and frequently two sermons in each of its churches." P. 11.

The different measures now in action for supplying the deficiencies of church-room, are earnestly recommended to the attention of the Clergy; and on the very important questions connected with general education, to which we are told that Parliamentary regulations will soon be applied, his Lordship expresses the following opinion.

"The *third* and last topic of a public nature which has attracted our attention, is the Parliamentary discussion upon the subject of Educating the Poor. Upon the controversy, to which it has given rise, and the nature of the questions, which you have each had to answer, it would be foreign to my purpose to enter. It would also be vain conjecture to anticipate the ultimate result. I will only express my earnest hope that the National Society, as the fountain head of the best system of Education which ever blessed the world, and as peculiarly the disseminator of the

doctrines and principles of the Established Church, may be allowed at least her just pre-eminence, and partake first, if not alone, of Parliamentary beneficence.

"Towards those who dissent from the Church, toleration to the most ample extent, but not encouragement, is surely the duty of the legislature. Nor, in my humble judgment, would there be any real permanent use in devoting any portion of the *public* revenue to the support of institutions for education, unconnected with the Church. For, however various may be the denominations of our Dissenters—and therefore calculated to suit every varying shade of opinion—however considerable their present numbers—however highly respectable and conscientious the characters of many members of their congregations, I cannot but avow a sanguine hope, in common with some very considerate and far-sighted men, that the day may not be very far distant, when the return of many of our stray sheep may be even more rapid than their departure." P. 16.

The remainder of the Charge is employed in considering the nature, and enforcing the value of those occasional offices of the Church, by which each minister is intended to commence, to continue and to close his connection with each member of his flock. The observations upon them, viz. upon the offices for Baptism, for the Lord's Supper, and for the Visitation of the Sick, are impressive, judicious, and uncontroversial. The only disputed points to which his Lordship adverts, are the propriety and efficacy of lay-baptism; and the *liberty* of a Minister to pray with the sick man whom he visits without adhering to the prescribed form. On either point it is surprising that any difference should exist. But we are aware that the Bishop of Gloucester's opinion upon the efficacy and legality of lay-baptism had been called for, and, we are glad that he has taken the first public opportunity of answering decidedly in the negative. "It is a practice," as he well observes, "which is neither sanctioned nor even permitted by our Church in her present form;" and he might have added, that it is

* "Diocese of Chester."

most extraordinary that a contrary doctrine should be maintained by persons who lean to the practices and principles of those who quarrelled with our Church about two hundred years ago, because she permitted that for which their successors and disciples now contend.

It is not less singular that the liberty of a Minister to pray with the sick man whom he visits without adhering to the prescribed form, should have ever been called in question. And the fact can only be explained by attributing it to that by which liberty is always endangered, viz. its abuse. The Bishop says well, "Let the general directions and tenor of the service itself be kept ever in your view, when it appears to be truly applicable adhere to its letter, with additions suitable to the particular cases," &c. If this rule had been always observed, the liberty of occasional variation would never have been disputed; and we trust, that an universal adherence to the one, will speedily produce an universal acknowledgment of the other.

Of the other remarks upon these subjects, we have only to observe, that they are well calculated to awaken the careless and inattentive, and to assist him in a more conscientious discharge of his pastoral duty: they recommend the strictest adherence to the book of Common Prayer. The practice of curtailing the exhortations on giving notice of the Holy Communion is condemned; the obligation of the Minister to offer himself to visit a member of his congregation, whom he knows to be sick, is strongly insisted on; and in short, it is shewn that where the size and population of a parish leaves a Clergyman the power of complying with the spirit of his instructions; such instructions will suffice for all the purposes of the ministry.

We conceive that more attention to the qualification in the last sentence might have induced his Lord-

ship to dispense with a few passages, which he has inserted, though we trust that they will not materially diminish the effect of his practical discourse. The expectation expressed in a preceding extract of the return of our stray sheep, is founded in part "on the reviving zeal and improved preaching of our Clergy," (p. 17.) and in the next paragraph the Bishop exclaims, "May they find in their Pastor much that they might perhaps have missed in his predecessors of former days!" We presume that the Gloucestershire Clergy will not feel particularly gratified at a compliment which is paid at the expence of the last generation; and we must think that the reflection upon it is unnecessarily introduced. Had the Bishop found occasion to blame the living clergy of his diocese, we should not have been easily induced to call his judgment in question. But his disapprobation of their predecessors is an extra-judicial opinion from which we may differ without any disrespect to episcopal authority.

The fashion of the present day is to speak as his Lordship has spoken, and we shall be charged in many quarters with a chivalrous imprudence for venturing to say that our fathers were as good as ourselves. The origin of the fashion may be traced to a desire in which the Bishop of Gloucester cannot be suspected of participating; viz. to the inability of the semi-separatists from the Church of England to defend their incipient schism upon the ground of existing abuses. They find it necessary therefore to speak of reviving zeal and improved preaching; and to persuade themselves that a separation which would be unjustifiable now, had a legitimate origin in the indifference and false doctrine of our predecessors. To no other motive can we attribute the unfair and exaggerated comparisons, which are often made between the present, and the preceding generation. Those who blame the existing Clergy with

greatest severity when they speak of them *per se*, are willing to allow that they are patterns of absolute perfection when compared with those that went before them. A different opinion was expressed in a late excellent Charge, by one who has a better right to talk of the improved state of the Clergy, than many who are more partial to the phrase.

"No one is more persuaded than myself of the benefit of these improvements in the case of early education: but I confess I find myself a little backward on receiving' gratulations which carry with them secret or avowed reflections upon those who have trod before us in the paths of pastoral labour. I have heard this sort of compliment with pain: it conveys a kind of flattery which we should not be ready to admit. Let us not suppose that the minds of those who went before us were engrossed in learned speculations, with little care and small exertions for the simple and the young. With respect to learned labour, they had enough to do, with the Romish emissary, with the infidel, with old heresies, or with modern efforts to restore them; with separations less destructive of the faith, but much to be deplored, as peculiar to our own land, and viewed with wonder and concern by foreign churches. With these opponents they had to contend; and they have left an easy task to us, because the work is done already to our hands.

"But with reference to the great and laudable exertions which are now made for the young, can we think that the child in years, or the child in understanding, were left neglected until our day. Do but open any one of the massy volumes which stand as the monuments of their pains, who sat before us in the seats of doctrine and instruction. If the volume should contain a mixed collection of their writings, you will find that it never fails to furnish its full share of elementary provisions: expositions of the common symbols of our faith: exercises raised upon the public pattern of our Church in her catechetical instructions: directions for the step which follows after such instruction, on the solemn day of Confirmation: aids and offices for the joint duty of Communion: advices for the poor man: comfort for the broken hearted: manuals for the penitent. Can we think that they who descended from the largest volume to the smallest book and slenderest tract, who varied every mode of devising and disseminating suc-

cours for persons of all ranks, performed this task in silence? Can we think that they were regardless of the humble pains which the Christian Minister must take, whose part it is to stoop to every ear? My Reverend Brethren, they understood too well the value of those provisions which our blessed Lord made, and which his Apostles multiplied in all lands, for establishing the sure foundations of the Christian household, by planting every where the settled means of grace; the door of entrance and the table of Communion, with the known and sacred limits of that path from which no foot should wander. If they wanted happier methods which have been the growth of subsequent improvements; if their schools were limited, and the funds for their support as narrow, let us hail the manifold advantages which are now offered for the good work of instruction; let us take the blessing and pursue the means; but without one word of triumph over those whose labours in the ministry may well excite more humble thoughts, and create less flattering comparisons in our breasts." P. 4. Archdeacon Pott's Charge, 1819.

We hardly need observe, that the same line of reasoning which is sketched in this passage with so much elegance and truth, may be applied to all the other improvements of the age. It is understood, that the Archbishop of Canterbury adverted in his late Charge to the difficulties with which his Clergy are and have been surrounded. And the encouragement which he is stated to have held out at the conclusion, only went the length of expressing a belief, that in a few years the labours and difficulties of the Clergy would be diminished, and their principal duties brought *nearer to the strength of man*. His Grace, therefore, did not think it incumbent upon him to join in the cry against his predecessors; and even went so far as to allude to the real origin of the mischief, which is attributed in so sweeping and uncharitable a manner to the negligence of the last generation.

It was in their day, that the effects of overgrown parishes, of a manufacturing people, of unlimited toleration, of insufficient education,

and of the general dissemination of sceptical principles, first became apparent. And the evil was discovered much sooner than the remedy. The state into which the French revolution had nearly plunged this country, roused the attention of the higher orders and the government. Efforts are now made which our predecessors would have called for in vain; we are enjoying the benefit of the alarm, which was excited by their helpless and nearly hopeless situation. This is the real answer to the insinuations and innuendoes which are frequent among the enemies of the Church, and which they have contrived to render plausible, if not palatable to her friends. The late Clergy did not effect as much as the present, because it was not in their power. The want of their interposition was not felt; their capacity for doing good was not acknowledged, and therefore their co-operation was not courted, and would not have been admitted. The change in the state of the country had been gradual and unperceived. It was supposed, that the same labour and the same labourers, who had succeeded in the superintendence of five millions of souls, would be able to superintend ten millions with equal effect. And while every thing, therefore, was suffered to remain in *statu quo*, the Clergyman was astonished at the altered conduct of his flock, and was told by the Methodist, that he might attribute the growth of separation to his own pastoral supineness and unscriptural preaching. That what was thus stated as the cause may have existed, to a certain degree, as the effect, we are by no means disposed to deny; and we shall take

an opportunity of proving, that this was the real nature of the connection. For the present we must content ourselves with having entered our protest against an opinion, which has long had many powerful advocates, and which hereafter may quote an authority with which, we think, that it should not have been furnished. The Bishop of Gloucester does not intend to justify all the existing separations by a sweeping condemnation of his own brethren in the ministry; but his words will be represented as bearing this meaning by many who may shelter themselves for the time under his sanction, although they really differ from him, quite as much as they do from us.

To counteract the tendency of the appeal, which they will naturally make, we have appealed on the opposite side to the opinions and arguments of men, who, in their respective spheres, have contributed in no ordinary degree to what is termed the improvement in their Clergy. The weight of their authority is increased by this consideration; and perhaps, when the Bishop of Gloucester shall have made as much progress in the plans which he has adopted for the improvement of his Diocese, as the Archbishop of Canterbury and the Archdeacon of London have already made in their departments, he may see the incorrectness of the sentiment on which we have ventured to comment; and may retract an expression which will lead some persons to suppose, that his Lordship supplicates that for the Clergy of the present day, which not merely never was, but never ought to have been found in their predecessors.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

AT the last monthly meeting, Bishop Watson's Apology was admitted

upon the list of the books of this Society; and we are happy to inform our readers, that a cheap edition of it has been prepared, and is

now ready for distribution. The price to the public will be only 1s. 6d. or 15s. the dozen; and the charge to the Members of the Society will be 6d. each.

The Annual Report for 1818, is published, and contains a most favourable account of the progress of the Society. The number of its members has increased to 13,300; and the Diocesan and District Committees amount to 209. The Report contains Archdeacon Hook's Anniversary Sermon at St. Paul's, and Dr. Wordsworth's Charge to the Rev. Mr. Haubroe and the Rev. Mr. Rosen, the Society's newly appointed Missionaries; together with the answers of those Gentlemen. As a sketch of the principal matters contained in this Report has been already presented to our readers, and as a very large edition of it is in the course of distribution, we pass on to more recent events.

DIOCESAN AND DISTRICT COMMITTEES.

Calcutta Diocesan Committee.

The second Report of this Committee, comprising the events of the year 1818, has been received. A part of it refers to circumstances which were noticed in the third Number of this publication; and which have since been more fully detailed in the Society's Annual Report, under the heads Diocesan Committees and East India Missions. But many particulars are added, which are well deserving of attention. In the first place, the Report confirms the generally received opinion, respecting the rapid change which is taking place in the East; stating, that among professed, but ignorant Christians, proffered means of knowledge are in general well received; while "among the Heathen, Christianity appears to be regarded, not only without abhorrence, but in many cases, with somewhat of curiosity at least, if not of more serious interest." The next subject is the establishment of Depôts for

books and tracts at the principal stations in the Upper Provinces, and under the superintendence of the resident Chaplains. The situations selected are Cawnpore, Meerut, Ghazeepore, and Dinapore: and the Chaplains have been requested to invite such members of the Committee as might be found in their neighbourhood, to form with themselves a *Station Committee* for the distribution of books. A power has been also granted to form other *Station Committees*, wherever it may be deemed advisable, and it is expected that much benefit will be derived from these measures.

The Committee have also turned their attention to the religious wants of the *Pilot Schooners*, in the service of the Company, and have confided the charge of such a stock of books as the exigence of the case seemed to require, to the charge of their respective Commanders.

"It having been lately ascertained, that a total want of Religious Books prevailed in the General and Military Hospitals at this Presidency, the Diocesan Committee have furnished to them a sufficient supply of Bibles, Testaments, Prayer Books and Religious Tracts.—These books are intended to form a permanent stock, for the use of the patients in general, to be replenished, as they may be worn out or otherwise damaged. They have been committed to the care of the steward of the General Hospital, who has undertaken to lend them freely whenever they may be called for. The committee are happy to report, that in general, they were very thankfully received, and in many cases eagerly applied for, as they were in the course of their first distribution among the Sick Wards. Of the patients, a large proportion was found to be of the Romish persuasion; and it may be gratifying to many to be informed, that, with one or two solitary exceptions, the books were nowhere received with more becoming seriousness and thankfulness, than among these people. The Tracts appeared to be particularly acceptable; and were generally received under the gratifying promise, that those, who were able to make use of them, would read them aloud for the advantage of others.

"Upon a representation made in July last, by R. C. Plowden, Esq. of a great

want of Prayer Books at Fort Marlborough, a supply was accordingly furnished by the committee, for the use of that station, addressed to the Rev. Mr. Winter, the chaplain, and embarked on board the *Minto*, in September. At the same time, a smaller number was granted at the request of the Rev. Mr. Hutchings, for distribution at Barrackpore." P. 7.

Provision has likewise been made for supplying the military in garrison with Bibles, Testaments, Common Prayer Books, and religious tracts; and a packet has been sent to H. G. Christian, Esq. at Agra, a subscribing member of the Committee, who had obligingly offered to distribute them gratuitously, or at a reduced price, among the lower ranks of the Christian community in his neighbourhood.

The Committee then express their warm satisfaction at the interest with which their exertions are viewed by the Parent Society; and they proceed to establish fresh grounds for admiration and gratitude by detailing the steps which have been taken with respect to the Bengalee schools. The object and origin of these institutions have been already laid before our readers; and the following extracts from the Report will show the progress which had been made within the short space of six months from the commencement of the undertaking.

"From the reception which these Resolutions have met with from the public, the happiest assurances of future success may be derived. The committee have met with the most ready and liberal support, not only in the metropolis itself and its vicinity, but from several parts of the country, where their proceedings were made known. They are fully sensible of the importance of the charge, which they have undertaken: large funds have been intrusted to them: and as long as they continue to answer the confidence reposed in them, which they trust they shall do with zeal and fidelity, they look not only to a continuance of their present support, but to such a progressive increase, as shall enable them to extend their sphere of action considerably beyond its present limits.

"A copy of the resolutions having been

submitted to the Most Noble the Governor General, his Excellency was pleased to order the payment of Sicca Rupees 1000 to the School Committee, out of a charity fund in his Lordship's disposal: and the Right Rev. the President, fully confident of the good wishes of the Parent Society in England, has advanced, in their name, the sum of Sicca Rupees 2000, to be applied solely to the purposes of the School Committee. The sum total of donations up to the present time amounts to Sicca Rupees 12,505, and of annual subscriptions, to Sicca Rupees 3,995." P. 18.

"It appeared upon enquiry that the committee could not any where commence with greater advantage than along the road leading to Russipoogly, where the divisions of Bhowaneepore, Chukkee Bharee, Bel Tollah, and Kaleeghat present a large mass of unenlightened population. Some time, however, was lost at the first outset by the intervention of the Doorga Pooja and other festivals; and by the severe indisposition of the Rev. J. Hawtayne, who had been associated with the Rev. Dr. Young in the duties of the Secretaryship, as well as of the latter gentleman himself, the progress of the Schools, which require at their first establishment an almost undivided attention, has been somewhat retarded. The Committee, however, are much indebted to James Robinson, Esq. for having kindly undertaken the erection of a School-house, upon as economical a plan as was consistent with their designs of a permanent institution. A spot of ground at Bel Tollah, consisting of 10 cottahs, was granted to that gentleman by Cossinanth Baboo, for the purposes of the Diocesan School Committee, upon the condition, that it should revert to the proprietor, whenever they should cease to apply it to the purpose proposed. This school is already occupied by upwards of eighty children, who will continue to be instructed, according to the usual routine of native teaching, until the whole can be regularly organised in one effective and beneficial system." P. 20.

"Application having been made to the Government for a spot of ground behind the Insane Hospital, and adjoining to the populous district of Bhowaneepore, where it appeared peculiarly desirable to establish a school, a sufficient quantity of land was readily granted for the purpose, and the building is now in a considerable state of forwardness." P. 21.

"At a Meeting of the School Committee, held in September last, it was reported, that a school had very recently been established by the Church Missionary

Society, near Kaleeghat, within the district, which the Diocesan Committee had proposed as the scene of their first labours. They therefore thankfully accepted an offer made by J. W. Sherer, Esq. and the Rev. T. Thomason, on the part of that Society, of a transfer of that school to the Diocesan Committee, at the expence incurred by them in its erection. The number of children under daily instruction in this school, is about 130." P. 22.

Contemplating the further extension of this system, steps have been taken to procure a sufficient number of teachers; and at the recommendation of the Bishop, the Governors of the Calcutta Free School have ordered a select class of the Bengalese scholars to be put in training for this purpose. From the general proficiency of these

youths, and the admirable discipline in which they are instructed, they promise to become a most important and valuable addition to the effective strength of the Diocesan Committee.

It has also been determined to establish a school for the special purpose of instructing the offspring of poor native Christians, of whom many at present remain in utter ignorance; and this school will be opened as soon as a convenient building can be procured.

The issue of books during the last year has been very considerable; and the demand for them, and especially for the Family Bible, continues to increase. The funds of the Committee are as follows:

	Rs.	As.	P.
Balance of last Account. . .	2,478	0	1
Collected on Account of Benefactions and Annual Subscriptions	4,027	0	0

Sa. Rs. 6,505 0 1

	Rs.	As.	P.
By C. Morley, Esq. for Bill of Exchange to England. .	2,070	0	0
Dr. J. Young, Allowance for Writer and Peon, 4 Months	180	0	0
Printing Charges 75 6 0			
	238	12	0
	314	2	0
Rev. J. Hawtayne, Allowance for Writer, 3 Months . . .	90	0	0
Balance.	3,850	14	1

Sa. Rs. 6,505 0 1

The Diocesan Committee further report, that they continue to receive very gratifying accounts from the District Committees of Madras and Bombay. The former have particularly distinguished themselves during the last year by the zeal and judgment with which they assisted and superintended the Society's Mission at Vepery, which, by the deaths of the Missionaries, was for a time in great distress. At the suggestion of the Committee, the Rev. Dr. Rottler, formerly attached to the Danish Mission at Tranquebar, took possession of the Mission Church at Vepery, to which he removed his Tamul congregation from the Black Town Chapel.

"Thus by the wise and energetic measures of the Madras Committee is this

ancient establishment now carried on, with the hope that it will, ere long, rise again to its former importance. 'The primitive piety, the zeal, and the ability of the Rev. Dr. Rottler,' say the Committee, 'as well as his intimate acquaintance with the people and languages of that part of India, peculiarly fit him for the office which he now holds; and there is every reason to hope, that the communications made to the Society in England will produce the most beneficial and satisfactory arrangements for the future welfare of this important mission.'

"The copious details, transmitted to the Calcutta Diocesan Committee from Madras, have called forth their highest admiration: they did not presume, though invited, to offer any advice where so much wisdom and truly Christian zeal has been displayed; and they congratulate themselves, and the Subscribers at large, on the prospect of important service, which a branch of the Society, so conducted, is

likely to afford in the dissemination of Christian knowledge through the world." P. 33.

The Bombay District Committee have published their first Report, containing a general sketch of the Society; they have forwarded portions of all the books received, to the Chaplains at Surat, Kaira, and Seroor; and there can be no doubt, that under the guidance of Arch-deacon Barnes, the Committee will speedily increase in numbers and utility.

Cowbridge District Committee.

ON Tuesday the fifth of October, the Anniversary Meeting of the District Committee in aid of the Society for Promoting Christian Knowledge, for that part of the diocese of Landaff situate within the county of Glamorgan, was holden at Cowbridge. At eleven o'clock the members proceeded to church, where a sermon was preached by the Rev. R. Knight, rector of Newton Nottage, after which they adjourned to the Bear inn, where the business of the day was transacted. Sir T. Nicholl being called to the chair, the secretary proceeded to read the account of the different books which had been distributed since the last meeting, which were as follows.

Sold at Cardiff.

Welsh Bibles.....	14
Ditto Prayer Books.....	2
Ditto Testaments.....	38
English Bibles.....	64
Ditto Prayer Books.....	87
Ditto Testaments.....	56
Ditto Psalters.....	25
Religious Tracts.....	29
School Books.....	605

Bridgend.

Welsh Bibles.....	24
Ditto Testaments.....	37
Ditto Prayer Books.....	1
English Bibles.....	10
Ditto Testaments.....	31
Ditto Prayer Books.....	73
Ditto Psalters.....	6
School Books.....	105

Cowbridge.

Welsh Bibles.....	29
Ditto Prayer Books.....	33
Ditto Testaments.....	26
Ditto Psalters.....	5
English Bibles.....	20
Ditto Testaments.....	70
Ditto Prayer Books.....	199
Religious Tracts.....	61
School Books.....	113
N. B. No accounts were received of the books sold at Merthyr, Tydvel, and Neath, Welsh and English Bibles 161. Welsh and English Prayer Books 405. Welsh and English Testaments 258. Welsh and English Psalters 36. Religious Tracts 90. School Books 823. Total 1773.	

Given Gratuitously.

Cardiff.

English Bibles.....	7	} 79 to the gaol.
Welsh Bibles.....	2	
English Prayer Books.....	7	
Welsh Prayer Books.....	6	
Religious Tracts.....	57	} 839
Psalters to Parochial Clergy.....	12	
Religious Tracts to ditto.....	221	
School Books to Sunday Schools.....	606	

Cowbridge.

English Prayer Books.....	3	} 6 to the Bridewell.
Welsh ditto.....	3	
English Psalters for churches and schools.....	37	} 1493
Welsh ditto.....	24	
Religious Tracts.....	651	
School Books.....	642	

Summary of Books given gratuitously.

Bibles 9. Prayer Books 19. Psalters 73. Religious tracts 929. School books 1448. Total 2478.

It appears that during the last year, that is from Michaelmas 1818, to do 1819, 4251 books and tracts have been distributed by the District Committee.

It appears also that since the establishment of the District Committee in the year 1814, the following number of books have been disposed of.

Bibles 595. Testaments 730. Prayer Books 1931. Psalters 968. Tracts and School Books 7887. Total 12,111; and that the sum of 353*l.* 4*s.* 3*d.* has been transmitted to the Parent Society during that period.

It was resolved, that the sum of 72*l.* 5*s.* 3*d.* being one-third of the subscriptions, donations, and sale of books for the year commencing Michaelmas 1818, be transmitted as a donation to the Parent Society.

It was also resolved, that in conformity with the suggestion of the Lord Bishop of the diocese, the treasurer be requested to correspond with his Lordship, as to

the best mode of having the last edition of the Welsh translation of the Homilies placed on the Society's list, and of having such of them printed separately, as are most applicable to the exigencies of the present times; and also of representing to the Society the expediency of having a smaller and cheaper edition of the Welsh Bible, provided and placed on the list.

Signed T. NICHOLL, Chairman.

Deanery of Ackley District Committee.

Extracts from Report, July, 1819.

"The committee of members of the Society for promoting Christian Knowledge within the deanery of Ackley, beg to submit the following, as the first report of their proceedings, to the attention of the public.

"It is doubtless well known to the friends of the Society within the deanery, that this district committee was first opened and established in the month of June 1815; at which time many important and beneficial regulations were adopted; and amongst others the appointment of quarterly meetings of the committee, which has been more or less acted on from that time to the present. The effect of these proceedings has been a considerable accession of members to the Parent Society; but in other respects, the committee has had occasion to regret that the advancement of its objects was for a long time less considerable than could have been wished, or might reasonably have been anticipated.

"In the beginning of the present year, endeavours were made to encrease the operations, and renew the efficiency of this committee. A special meeting was called in March last for this purpose: at which the venerable the Archdeacon of Leicester attended and presided. At this meeting an address was presented which, it was resolved, should be printed and circulated. At the suggestion of the venerable the Archdeacon, the sum of twenty pounds was resolved to be appropriated to the establishment of a local depository of books; and a special request being likewise made to the Archdeacon to preach the annual sermon in behalf of the Society's objects; the same was obligingly complied with: and the sermon fixed for the 30th of July. From the adoption of these two last measures in particular, viz. of the local depository and the annual sermon, may be confidently dated the future prosperity of the committee and its objects.

"At the same meeting it was resolved that the select committee should assemble

to assist the secretary in the choice of books for the local depository: and accordingly at a meeting so held, a list of books was resolved on, which now form the local depository. The adoption of this measure is considered by the committee as one of the very first importance to the Society's objects; and although the use hitherto made of the local depository has from its recent establishment, not been extensive; the committee are persuaded that where it has been resorted to, the convenience of it has been found; and that it will be daily more and more perceived.

"The next step taken by the committee at the following quarterly meeting in April last, was to obtain, according to the original regulations of the committee at its first establishment, an account of schools (which have ever been objects of the Society's care and regard) and the number of scholars in the different parishes throughout the deanery, who have received instruction either wholly or in part from the books circulated by the Society for Promoting Christian Knowledge. This account as far as it has been obtained, is added in the Appendix: and notwithstanding it will be seen, that it comprehends only one-third of the parishes in the deanery; it will appear that in nine parishes 1818 children have received religious instruction through the channel of our Society. This statement alone will, it is presumed, demonstrate as well the beneficial operations of the Society, as the importance of concentrating its results throughout the deanery into one general statement.

"Application has likewise been made to incumbents and officiating ministers of the several parishes throughout the deanery, for a list of books distributed in their respective parishes from the stores of the Society (as far as such could be conveniently authenticated) between July 1818, and July 1819. Returns on this head have not been received so extensively as could be wished: but from the parishes of Ashby-de-la-Zouch, Barrow-upon-Soar, Cole Orton, Kegworth, Loughborough, Netherseal, Quorn, Sheephead, Swepstone, and Woodhouse, from whence returns have been communicated, the following is the result:

Distributed.

Bibles and New Testaments	381
Prayer Books and Psalters	904
Tracts bound and stitched	1766

Total 4051

"This statement also, it is imagined,

will evince the advantage of concentrating the committee's proceedings: and in proportion as the mode here resorted to, of ascertaining the distribution throughout the district is adopted, it is hoped that the total of beneficial distribution from the

Society will appear considerably enlarged. A request is respectfully submitted to the Clergy, to favour the Committee in future with annual returns of the books distributed in their respective parishes; arranged under the foregoing heads."

A Statement of the Receipts and Disbursements of the Committee, from March 4th to July 30th, 1819.

	£	s.	d.		£	s.	d.
Benefactions at Admission of Members.....	4	4	0	Remitted to Society's Office on account of Benefactions and Admission of Members ..	4	4	0
Annual Subscriptions of Members of the Society.....	18	18	0	— Annual Subscriptions of Members.....	18	18	0
Annual Subscriptions to the District Fund.....	3	13	6	— for Books sent to Members after deducting Expences ..	66	9	2½
Donations to do.....	5	14	6	— for Books ordered for Local Depository	14	14	3½
For Books received by Members of the Society	66	15	2½	— one-third of the Collection at the Anniversary Meeting at Loughborough..	7	4	2
— issued from the Local Depository.....	3	1	3	Expences of Committee, Printing, &c.....	8	6	8
Collected at the Anniversary at Loughborough.....	21	2	1	— on Society's Account ..	0	7	7
				Balance paid over to Rev. C. Allsopp.....	3	4	7½
	£123	8	6½		£123	8	6½

CHURCH BUILDING.

Account of the laying the Foundation-stone of the New Church of Chatham, on the 28th September, 1819.

"His Majesty's Commissioners for the Building of Churches, having engaged to furnish the requisite assistance for erecting a spacious new Church in the very populous parish of Chatham, the arrangements for laying the first stone were completed on Monday, the 27th of September; and the day following (Tuesday last) was fixed for the ceremony to take place. The Venerable, the Archdeacon of Rochester, Minister of the parish, arrived the preceding evening, from his living in Hertfordshire, in compliance with the general wish of the Committee and his parishioners that he should attend and preside on this important occasion. The Committee and their numerous friends met at the Committee-Room of Sir John Hawkin's Charity on Tuesday at one o'clock, to receive the Archdeacon. At half-past one, the various Lodges of Free, and Accepted Masons, having offered their services to

assist in laying the stone, came in procession to the Committee-Room, to conduct the Archdeacon, the Committee and their friends to the ground. The whole body then moved forwards, in procession, attended by the Royal Marine Band playing the 104th Psalm.

"The streets and windows in Chatham were crowded with spectators, anxious to witness the imposing sight, and the greatest order was observed, as it passed.— Upon their arrival at the ground, it is scarcely possible to describe the very delightful appearance which the whole scene formed. On two sides of the proposed Building, raised seats covered with canvass were erected: one range for the children of the various National Daily and Sunday Schools, the other for the company, who were admitted by tickets. These seats were calculated to accommodate one thousand children, and an equal number of spectators, and were so completely filled that many hundreds were obliged to remain on different parts of the ground.

"Having arrived at the excavation for the foundation, the children of the National Schools, amounting to one thousand

in number, stood up, and sang, the 100th Psalm, with the most admirable regularity and effect, exciting evident feelings of devotion in all present. The Archdeacon, accompanied by Robert Smirke, Esq. the Architect, the Grand Officers of the Free Masons, and other assisting Friends, then descended by stairs prepared for them, to the spot where the stone was to be laid.

"The Secretary of the Committee, Mr. Henry Witheridge, then came forward with the several coins of the present reign, and delivered them to J. G. Bryant, Esq. the giver of the site, from whose hands they were taken separately, and deposited in a prepared cavity by Mr. Wm. Townson, Acting Grand Treasurer of the Free Masons. The coins were then covered by the Archdeacon with a handsome brass plate, inscribed as follows:

"The foundation-stone of this Church was laid September 28, A. D. 1819, being erected by the bounty of Parliament, under an Act passed the 58th year of King George the III. aided by public Subscription. The site being granted jointly by the Dean and Chapter of Rochester, and J. G. and W. BRYANT, Esqs.

JOHN LAW, D. D. Archdeacon of Rochester, Minister of Chatham.

GEORGE HARKER, Curate.

ROBERT SMIRKE, Esq. Architect.

"The Bricklayer having spread the surface with mortar, a silver trowel of the Free Masons was then presented by the Grand Master of the Lodge to the Archdeacon, who smoothed the mortar for the reception of the first-stone, which was of a large size, and was suspended above by pulleys, being lowered very slowly, solemn music playing. The stone being placed, the Grand Master-proved it properly adjusted by the plumb, level, and square; he then delivered the mallet to the Archdeacon, who therewith fixed the stone by giving three distinct knocks.

"The stone thus being laid, the party reascended, music playing; when an appropriate Masonic Anthem was sung with great sweetness and solemnity by the Choristers of the Cathedral of Rochester, accompanied by the Band.

"The Archdeacon then approached the side of the trench, immediately above the foundation-stone, and offered up the following Prayer with devout fervour and great feeling:

"Accept, O Lord, we beseech Thee, the prayers that we now desire to offer for the successful advancement of the work that is this day entered upon. May the House now designed for the celebration

of thy praises be instrumental in promoting thy glory, and the eternal welfare of thy people! May thy word be ever preached in it with purity, simplicity, and fervour; and may the blessed influences of thy Holy Spirit attend upon all the means of grace that shall be used in it! And while the Priest's lips keep knowledge, let the law be sought at his mouth; and may the future attendants in this sacred Edifice be not merely formal hearers, but doers of the word in the utmost extent; living in peace and righteousness, and commending themselves to every man's conscience in the sight of God. And do Thou, O Lord God, graciously 'hearken unto the supplications of thy people when they shall pray in this place: Hear Thou in thy Heaven, thy dwelling-place; forgive the sins of thy servants, and teach them the good way wherein they should walk,' for the sake and through the merits of Jesus Christ, Thy Son, our Lord. Amen.

"During the Prayer, the company who stood near were deeply impressed by the subject and pious manner of the Venerable Archdeacon, and all around were devoutly silent and attentive. There were many causes concurring to produce the most devout feelings in the company present. The scene before them, the solemn and important occasion of their meeting to found an edifice, by means of which thousands in future times may, through the divine blessing, attain to eternal glory; the numerous assemblage of little children, blessed with the means of religious instruction, at once a proof of the Church's charitable care of her youthful members, and a pledge of her future prosperity and strength; the presence, and revered character of the Archdeacon, the grateful recollection of his long connection with the parish as their Pastor, their faithful Monitor and Friend, all conspired to raise sentiments of the most impressive and devout kind. The religious part of the ceremony was now closed by the children of the National Schools all joining to sing the concluding verse of the Morning Hymn. After a short pause, the Royal Marine Band played the favourite and loyal tune of *God Save the King*, which was sung by the Choristers and several of the company with the happiest effect.

"The procession then proceeded to the Mitre Tavern, where a most respectable company of Clergy, of Naval, Military, and other Gentlemen amounting to nearly one hundred in number, including the Committee, sat down to an excellent dinner with the Archdeacon, who presided

with the utmost cheerfulness, and, if possible, more than his accustomed politeness. He was supported in the most pleasing and attentive manner by Commissioner Sir Robert Barlow, Generals Winter and D'Arcy, and Colonels Christie, Paisley, &c.

"After the health of the King, the Prince Regent, and the Royal Family, &c. had been given, the Archdeacon proposed that of His Majesty's Commissioners for building new Churches, which he introduced by a grateful acknowledgment of their bounty, and readiness to assist to the utmost the praise-worthy exertions of his parishioners at Chatham. A letter from their Secretary to the Archdeacon was at the same time read by the Rev. Mr. Harker, making known the willingness of the Board to assist as far as necessary in building the New Church, relying upon the exertions of the Committee to obtain by way of subscription, as large a sum as possible towards the undertaking. It was therefore stated to the company present that though the Board in London were disposed to be

thus liberal in their aid, the Committee were nevertheless bound to continue their best exertions to increase the present subscriptions; and it was therefore suggested that the Committee would be glad to accept any new sums from gentlemen, who had not hitherto had an opportunity of contributing in aid of the very important work which was on that day commenced under the most favourable circumstances.

"No event of equal interest has occurred at Chatham within the recollection of any of the inhabitants. May all who have witnessed this ceremony of founding the new Church profit by the religious impressions excited on this affecting occasion! May those who have been most actively engaged in carrying forward the undertaking, be spared to witness its completion! And may ALL who shall assemble in it be built up in the true faith; and then happy will they be under the most adverse circumstances to which they may be exposed in this present life."

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Gaius Barry, curate of Walcot, to the rectory of Little Sodbury, Gloucestershire; patron, the rev. W. H. H. Hartley, of Bucklesbury-house, Berks.

Rev. J. F. Benwell, B.A. to the rectory of Laver Brereton, Essex; patron, the king.

Rev. Edward Paske, A.M. to the vicarage of Norton, Herts; patron, Robert Cleere Haselfoot, Esq.

Rev. Henry John Hopkins, Clerk, A.B. to the united rectories of the parish churches of St. Maurice and St. Mary Callendre, Winchester, vacant by the death of George Lancelot Armstrong, Clerk; patron, the bishop of Winchester.

Rev. Robert Gatehouse, Clerk, B.D. to the rectory of the parish church of Stoke Charity, Hants, vacant by the death of Charles Tahourdin, Clerk; patrons, the president and scholars of Corpus Christi-college, Oxford.

Rev. R. M. Austin, B.A. rector of Rolleston, Wilts, to the vicarage of Meare, Somerset, void by the death of the rev. Charles Brown; patrons, Wm. Pulewnt, John Warren, and John Spurway, Esqrs. and others.

Rev. Rowland Hill, A.M. to the rectory of Delamere, in Cheshire, created by the act of parliament for inclosing Dela-

mere-forest: Mr. H. the first incumbent; patron, the Crown.

Rev. James Tomkinson, LL.B. to the rectory of Davenham, Cheshire, vacant by the death of the rev. James Tomkinson, A.B.

Rev. W. H. H. Hartley, on his own presentation, to the vicarage of Bucklesbury, Berks.

The lord bishop of Exeter has conferred on the rev. Samuel Cole, M.A. chaplain of Greenwich-hospital, and brother to the rector of Exeter-college, the vicarage of Sithuey, in Cornwall.

The lord bishop of Exeter has instituted the rev. Roger Kingdon, to the rectory of Holsworthy, Devon.

Licensed to the perpetual cure of Oldnege-chapel, Devon, the rev. Nicholas Lightfoot, B.A.

Rev. Richard Bevan, M.A. vicar of West-down, Devon, to hold the rectory of Eggesford, in the same county, by dispensation.

The Rev. David Richards has been presented by the Lord Bishop of St. Asaph, to the rectory of Lansillin, in the county of Denbigh.

UNIVERSITY INTELLIGENCE.

OXFORD, Oct. 9.—On Thursday last, the rev. Frodsham Hodson, D.D. princi-

pal of Brasenose-college, having been previously nominated by lord Grenville, chancellor of the University, to be vice-chancellor for the year ensuing, was, in full convocation, invested with that office; after which, the vice-chancellor nominated his pro-vice chancellors, viz. the rev. John Cole, D.D. rector of Exeter-college; the rev. Thomas Lee, D.D. president of Trinity-college; the rev. George William Hall, D.D. master of Pembroke-college; and the rev. Peter Vaughan, D.D. warden of Merton-college.

Yesterday, the rev. Wm. Firth, M.A. of Corpus Christi-college, was admitted fellow of that society.

October 15.—J. Dayman, of the diocese of Exeter, and Francis Robinson, of the county of Oxford, were elected scholars of Corpus Christi-college.

Monday last being the first day of Michaelmas term, the following gentlemen were admitted to degrees:—

BACHELOR IN CIVIL LAW.—Henry John Disbrowe, fellow of All Soul's-college.

MASTERS OF ARTS.—Rev. William Buller, fellow of All-Soul's college; Robert George Cecil Fane, and the rev. Henry Biddulph, demies of Magdalen-college; rev. George Mawson Nelson, fellow of Magdalen-college.

BACHELOR OF ARTS.—William Martin, of Merton-college.

Tuesday, the following was admitted Bachelor in Civil Law:—rev. William Crewe, of St. Alban-hall, grand compounder.

October 23.—On Tuesday last the rev. Wm. Preston, M.A. and the rev. George Porter, M.A. were elected fellows of Queen's-college, on the old foundation.

On Wednesday, the following degrees were conferred:—Rev. Edmund Goodenough, B.D. student of Christ-church, and now head master of Westminster-school, was admitted Doctor in Divinity.

MASTER OF ARTS.—James Case, of Brasenose-college.

BACHELORS OF ARTS.—Wm. W. Phelps, of Corpus Christi-college; Henry Street, of Balliol-college.

BERKS.—Maidenhead.—At a meeting on Wednesday last, of the subscribers to the fund for guaranteeing the expenses of the prosecution, &c. of Thomas Mitchell (who has been executed) for attempting to murder Miss Rowley, of Burnham, it was proposed and unanimously carried “that the thanks of the meeting be most cordially given to the rev. H. Raikes, for his kind and exemplary conduct in this atrocious affair, and for his two admirably adapted

sermons delivered on the occasion and now published.”

CAMBRIDGE, October 15.—On Sunday, the 10th inst. being the first day of term, the following gentlemen were elected university officers for the present year:

PROCTORS William Tatham M.A. fellow of St. John's college: Joseph Jee, M.A. fellow of Trinity college: William

TAXERS.—James Cumming, M.A. fellow of Trinity college: William Proctor, M.A. fellow of Catherine Hall.

SCRUTATORS.—Edward Reyne Payne, M.A. fellow of King's college: John Wood, M.A. fellow of Pembroke Hall.

The following gentlemen were on Tuesday last appointed: The caput.—The vice chancellor, Rev. William Webb, D.D. Clare Hall. Divinity.—Rev. E. D. Clarke, L.L.D. Jesus college: Law.—Thomas Ingle, M. D. St. Peter's college. Physic.—Thomas C. Willats M.A. Downing college. Sen Non Reg.—The Rev. Hastings Robinson, M.A. fellow of St. John's college, and the Rev. John C. White, M.A. fellow of Pembroke Hall, were on Wednesday last elected Pro-Proctors. **BACHELORS OF ARTS.**—George William Crawford, fellow of King's college: William Thomas Park Brymer, fellow commoner of Trinity college: Thomas Yates Ridley, of St. Peter's college: Samuel Godsell, of Jesus college: Charlton Lane, of Jesus college: Henry Owen Lowndes, of Magdalen college: John Lafour, fellow commoner of Emanuel college.

October 22. The following gentlemen were on Wednesday last admitted to the undermentioned degrees: Doctor in Physic.—Frederic Thackeray, of Emanuel college. Masters of Arts.—William Elisha Law Faulkner, Corpus Christi college: William Barlow, of Trinity college. Bachelors of Arts.—T. W. Freston, of St. Peter's college: Edward Royd's, fellow commoner of Christ college: Henry Turton, fellow commoner of Sidney college.

CAMBRIDGESHIRE.—Mr. R. Powel, under graduate of Christ college Cambridge, is appointed sub-master of the grammar school, at Grantham.

CHESHIRE.—Died, at the Rectory House, Brereton, in the 79th year of his age, the rev. William Fell, L.L.D. rector of that place, and formerly of Sheepy, Leicestershire.

CORNWALL.—Died, at Marazion, in the 63d year of his age, the rev. John Cole, D.D. chaplain to his royal highness the duke of Clarence; pro-vice chancellor of the university of Oxford, rector of Exeter college, rector of Yaverland, in the Isle of Wight, and vicar of Gulval, in this county.

ESSEX.—Died, at Wakes Colne, the rev. C. E. Stewart, late of Melford, rector of Wakes Colne, and of Nead, Suffolk.

HEREFORDSHIRE.—Died, the rev. A. Brittel, D.D. many years rector of Stoke Bliss.

DIED IN AND NEAR LONDON.

At Clapton, Middlesex, in the 46th year of his age, the rev. Thornhill Kidd.

SURREY.—Died, at Peckham, the rev. Thomas Thomas, formerly of Maes, Carmarthenshire: he was author of some sermons and elegies in Welsh.

SUFFOLK.—Died, in his 54th year, after a long and severe affliction, the rev. Robert Marriott, A.M. He was educated at Caius college, Cambridge, A.B. 1789; (being the eighth senior optime) he was afterwards elected fellow of that society, and was presented by it to the united rectories of Bincomb and Broadway, Dorset.

WARWICKSHIRE.—Died, the rev. J. Dilke, rector of Polesworth: deservedly regretted.

WILTSHIRE.—Died, the rev. Charles Browne, rector of Rolleston.

YORKSHIRE.—Died, at the vicarage, Rochdale, aged 77, the rev. Thomas Drake, D.D.—The rev. Thomas Rudd, of Eastington, aged 48.

WALES.

A meeting of bards was held at Denbigh, on the 6th instant, J. W. Griffiths, esq. M.P. in the chair. The object of the meeting was to decide on the merit of various odes transmitted from different bards in Wales, on a subject given by the Gwynedigion society, and to award to the successful candidate the prize, (a silver medal.) The subject was "Charity," and not less than fifteen poems were sent in, which in consequence of their length, &c. were referred to a committee.

The worthy chairman in order to entertain the numerous company that had met, ordered the harps to play, and requested those who could sing, to accompany the instrument in alternate stanzas, after the manner of their forefathers. He also gave a subject to the bards present; viz. "Patriotism;" and allowed them half an hour to compose as many stanzas as they pleased. Several retired and returned within the given time, when their productions were read from the chair. All possessed much merit; but the wreath of victory was placed on the brows of Mr. R. Davies, Nantglyn, whose fertile genius produced seven stanzas of excellent poetry.

We are happy to observe that the Lord Bishop of St. David's has determined on forming a District Committee, in aid of

the Society for Promoting Christian Knowledge in his diocese; at the Annual Meeting of the Archdeaconry at Carmarthen, measures were taken for that purpose; and in addition to the formation of this District Committee, the Bishop has recommended that every Clergyman in the diocese should become a Member of the Parent Society, thus enabling themselves to introduce into their respective parishes, the extensive benefits which that most venerable institution diffuses through the wide sphere of its valuable operations. We sincerely congratulate the diocese on the formation of this Society, it is the first which has been established in this most extensive diocese, which comprehends nearly the whole of South Wales, and we trust it will not be the last.

Died, lately at Talybont, near Narlath, the Rev. John Evans, curate of Newton and Llysyfran, and who was for several years a missionary at St. John's, Newfoundland.

Died, at Neath, on the 9th of October, the Rev. Richard Montgomery, aged 52. As officiating clergyman of that parish he had deservedly won the affectionate respect of a numerous and increasing congregation, to whom he was endeared by the cheerful urbanity of his disposition, and the discharge of his pastoral duties in a spirit of true Christian suavity and firmness. The dignity and propriety of his manner in the pulpit, the clearness and vigour with which he enforced the practical duties of our faith, and the devotional fervour which marked the style of reading the service, will long dwell in the memory of his hearers, because the place which hath known him shall know him no more. He was a lover of peace, and a healer of dissensions, the friend of the poor, the consoler of the afflicted, and the blessing of him that was ready to perish came upon him. He long endured extreme bodily suffering with exemplary patience and fortitude, persevering in the discharge of his clerical functions, until completely incapacitated by the predominance of disease; but we trust he is now gone to that place where the weary are at rest. He is succeeded in his pastoral office by the Rev. J. B. Williams, late curate of West St. Donats and Ystradowen, who is determined to tread, as near as possible, in the steps of his predecessor.

A numerous and highly respectable meeting of gentlemen educated at Jesus College, Oxford, was held at Dolgelly, on Wednesday the 4th of August, where an annual subscription was set on foot among the present and late members of the col-

lege, for the purpose of giving premiums for the encouragement of the Welsh language among the young men of the college who are intended for holy orders in the principality. A very considerable sum was subscribed at the the meeting, which promises to be one of considerable utility to Wales.

The anniversary of the Neath National School was held on Saturday the 18th of August, at twelve o'clock the public examination of the children commenced, in the presence of those ladies and gentlemen who usually attend on the occasion; when the readiness and accuracy with which the children answered the different questions put to them, and the progress they had made in the different branches in which they had been instructed, was such as reflected the greatest credit on the master and scholars; indeed too much praise cannot be bestowed on Mr. and Mrs. Cooke, the master and mistress, for their diligent attention to their respective duties; they have had many difficulties to contend against, but their steady perseverance has enabled them to surmount them all. The number of children now on the books is about 140, being a much smaller number than usual; but this diminution it is hoped will be merely temporary, as it is understood to be owing entirely to the illness of the master, during which the parents were unwilling to send their children to school; but his health being now re-established, it is expected that the numbers will rapidly increase, as applications for fresh admissions have been, and continue to be made to the governors. On the whole, the school may be pronounced to be in a flourishing state, and a great blessing to that neighbourhood, which swarms with the children of those who are employed in the coal and iron-works. On the Sunday immediately succeeding the anniversary, a sermon was preached for the benefit of the school by the Rev. H. S. Plumtre, vicar of Cowbridge, when 31*l.* was collected on the occasion.

On Tuesday the 12th inst. the Annual Meeting of the Clergy of the Archdeaconry of Carmarthen was holden at Carmarthen. The Lord Bishop of St. David's, and the Archidiaconal Clergy, attended divine service at St. Peter's Church, where a sermon upon the occasion was preached by

the Rev. Mr. Lewis, vicar of Llanstephan, from Acts x. 38. At this meeting, the Lord Bishop received a favourable report of the state of the churches in the archdeaconry; means were adopted to extend the utility of the Clerical Society for the support of the Widows and Orphans of Poor Clergymen, and it was determined to form a district committee of the Society for Promoting Christian Knowledge, on similar principles to the one existing at Cowbridge. His Lordship, with his accustomed zeal and anxiety for the promotion of the spiritual interests of the large diocese under his care, has recommended that every clergyman in the diocese should become a member of the Society, thus enabling themselves to introduce into their respective parishes the extensive benefits which that most venerable institution diffuses through the wide sphere of its valuable operations.

On Friday the first of October, the anniversary of the Bridgend National School took place, which was numerously attended by most of the surrounding gentry. At eleven o'clock, the company assembled proceeded to church, where several appropriate hymns were sung by the children, and a very excellent discourse, preached by the Rev. W. Michell, vicar of Lantrissant: on which occasion the sum of 27*l.* was collected in aid of the funds of the school. After the service was ended, the examination of the children, by the Right Hon. Sir T. Nicholl, the principal patron of the school, took place, in the girls school-room, when the progress they had made in the different branches in which they had been instructed, was such, as to excite the admiration of all present. When the examinations were ended, all the children, in number nearly 300, were regaled with a plentiful dinner of roast beef and plum-pudding in the Town-hall; and all parties separated apparently highly gratified with the proceedings of the day. It is but justice to remark, that this school is almost wholly indebted for its very flourishing state to the Right Hon. Sir T. Nicholl, whose exertions in the support of every institution calculated to promote the interests of Church and State, not only within the principality, but throughout the whole country, are above all commendation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Homilies for the Young, and more especially for the Children of the National

Schools. By the Rev. Harvey Marriott, Rector of Claverton, and Chaplain to the Right Hon. Lord Kenyon. 12mo. 5*s.* 6*d.*

Sermons, selected from the Manuscripts of the late Rev. Charles Moore, M.A. Published by his Son, Captain Charles Moore. Vol. III. 8vo. 10s. 6d.

A Letter to His Grace the Archbishop of Canterbury, on the Subject of certain Doctrines of the Church of England termed Evangelical: occasioned by the Observations contained in Two Letters addressed by the Rev. E. J. Burrow, Minister of Hampstead Chapel, to the Rev. William Marsh, Vicar of St. Peter's, Colchester: including a brief Inquiry into the Objects and Constitution of the British and Foreign Bible Society. By a Lay Member of the Established Church. 2s. 6d.

Sermons on various Subjects. By the late Rev. Matthew West, Rector of Cannallaway, and Vicar of Clare, &c. in the Diocese of Kildare. 2 vols. 8vo. 1l. 1s.

A Sermon preached in the Parish Church of Weston-under-Penyard, on Sunday, July 18, 1819, in Aid of the Society for the Propagation of the Gospel in Foreign Parts. By Richard Walond, A.M. Rector of the

said Parish, and Treasurer of the Cathedral Church of Hereford. 1s.

The Woman of Samaria, a Discourse, now first published. By the Right Rev. George Horne, D.D. late Lord Bishop of Norwich. 1s.

A Sermon preached in the Parish Church of Oundle, September 12, 1819. By the Rev. J. James. 1s.

Thoughts on Religious Contentions, and more particularly on such as affect the Practical Doctrines of Christianity. By the Rev. John Lowe, A.M. &c. 2s.

A Letter to the Church Members of the Auxiliary Bible Society, Liverpool. By a Churchman. 1s. 6d.

POLITICS.

A Letter to S. W. Nicholl, Esq. Recorder of Doncaster, &c. &c. who moved certain Resolutions at a Meeting lately held in the City of York, to consider of the Outrages committed at Manchester. By a Yorkshire Freeholder. 8vo. 1s.

LITERARY INTELLIGENCE.

The Rev. H. J. Todd has in the Press, a Vindication of our Authorized Translation of the Bible, and of preceding English Versions, &c.

A Volume of Sermons on practical Subjects, by Dr. O'Beirne, Lord Bishop of Meath.

The third and fourth Volumes of a View of the History, Literature, and Religion of the Hindoos, by the Rev. W. Ward, of Serampore, Bengal.

The Art of instructing the Infant Deaf and Dumb, by Mr. J. P. Arrowsmith, with Copper Plates, drawn and engraved by the Author's Brother, who was born deaf and dumb.

Elements of Chemistry for Self Instruc-

tion, after the System of Sir Humphrey Davy, by Mr. F. Accum, in two octavo Volumes, with Plates.

A Work on the Fossils of the South Downs, with Outlines of the Mineral Geography of the Environs of Lewes and Brighthelmston, by Gideon Mantell, Esq. in a quarto Volume, with Plates.

A Synopsis of Hebrew Grammar, with Points, by Mr. W. Goodhugh.

A third Volume of Messrs. Kirby and Spence's Introduction to Entomology.

A new Edition of Dr. Jeremy Taylor's Guide to Eternal Happiness.

A new Edition of Patriarchal Times, or the Land of Canaan, founded on the Holy Scriptures, by Miss O'Keefe.

NOTICE TO CORRESPONDENTS.

The assistance of *Raelus* will be thankfully received.

We are informed that *A Lincolnshire Vicar's* first question may be answered in the affirmative, and his second in the negative.

C. P., Z., A Hampshire Incumbent, T. R., and I. S., have been received, and are under consideration.

Scotus shall hear from us in a few days.